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SAMARITAN GRAMMAR.



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A GRAMMAR

OF THE

SAMARITAN LANGUAGE,

WITH

EXTRACTS AND VOCABULARY.

BY

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P R E F A C E.

IN offering to the public a work of so *novel* a character as the present, the author has seized the opportunity of stating the grounds on which it was undertaken.

The importance of the study of the Biblical languages has never been questioned, excepting by those men who are ignorant of them, and are disposed to condemn *in toto* the utility of that which they have not the means or opportunity to acquire. On the other hand, those illustrious scholars, whose definition of the utilitarian *cui bono* is directly opposed to the former, have not only inculcated the momentous importance of linguistic study by *precept*, but have led the van thereof conspicuously by *example*.

To recount the imperishable names of those who, from the earliest ages of Christianity, have patronised or pursued this study, is unnecessary in this place; their opinions of its importance may be summed up in the words of the learned Dr. Jahn: "occurrit et illud, quod est totius theologiæ fundamentum, neque tamen *sine subtili et intimâ linguarum Biblicarum cognitione* satis firmari potest, γνησιότης, inquam,

sacrorum librorum, *quâ labefactatâ*, ruit autoritas horum documentorum, et theologiæ ædificium evertitur." And again, "librorum *γνησιότητα* et verum sensum, *absque subtili et intimâ linguarum scientiâ*, comprobare nemo potest."

The phrase "Biblical Languages," although capable of extension to all those versions of the Sacred Scriptures which have been made during the last century into almost every important language and dialect, is usually confined to the following: viz. Hebrew, Chaldee, Syriac, Arabic, Samaritan, Ethiopic, Amharic, and Coptic; to which, of course, the Greek and Latin may be added.

The first four of the languages just enumerated have received especial attention at the hands of scholars; while the four latter have been wholly neglected or forgotten. In fact, during the last few years, so little attention and study have they attracted, that, at the present time, it is impossible to acquire even the rudiments of them, except through the medium of the Latin tongue. Why they have been allowed to fall into such disrepute, it is not worth while to inquire, but we have only to do with the fact that such is the case, and, if possible, to remedy it.

The present work is a Grammar of the Samaritan Language; it is strictly *Rudimentary*, and is intended as a precursor to a more critical and philological view of the tongue. The main object of the author has been to deal with the ordinary facts of Etymology and Syntax, and to produce such a work (to use an illustrious scholar's words), "non ut in ipso hæreat juvenus, sed ut per eum transeat,

per eum excolatur, et ad altiora præparetur." How far he has succeeded in his endeavours will be for the discerning public to determine; to whose favour he would commend his present attempt.

The author has consulted nearly the whole of the extant writers on the subject,—as Cellarius, Morinus, Castellus, Leusdenius, and others. To the first he is *especially* indebted in the Etymological part of the work; whose facts, notwithstanding they are undigested, and expressed in questionable Latinity, are undoubtedly invaluable.

The Syntax is, however, wholly original; and the author has especially aimed at giving the ordinary rules, to the exclusion of all which might seem hypercritical to the young scholar.

The Work is preceded by a brief dissertation upon the Samaritans, their language and literature, which the author hopes will not be unacceptable to the reader, and is concluded by an extract, from Walton's Polyglot, of three chapters of the Samaritan version of the Pentateuch, with exegetical remarks upon the text, together with a short Lexicon, carefully compiled by actual reading and observation. The student will do well, after he has mastered the Grammar, to construe, by the aid of the Lexicon, and parse the whole of the extracts, in doing which he will find his labours considerably diminished by observing the analogy which the Samaritan bears to the Syriac and Chaldee.

Before concluding, it is scarcely necessary to dwell upon

the extent to which the Samaritan text as edited in the books is vitiated; and no doubt many of the anomalies, which have come to be considered *grammatical* peculiarities, are to be referred to this cause. The fact is simply mentioned here, to show that the reader must bear with some things, which in the *present* state of the text are unavoidable.

The author hopes to have an opportunity of editing a critical and philological Grammar, which, with a Lexicon and a revised text of the Samaritan Pentateuch, would form a somewhat complete library of Samaritan literature.

LONDON:
1853.

INTRODUCTION.

BEFORE entering upon the Grammar, a brief account of the Samaritans, their language and literature, may not be unacceptable to the generality of our readers.

It appears that the ten tribes of Israel who had revolted from Solomon's son, elected Jeroboam as their king, who fixed his capital at Shechem, in mount Ephraim.

The Israelitish king, in order to prevent his people from going to Jerusalem, set up two golden calves, one in Dan, and the other in Bethel, to which they might offer the usual sacrifices.

We pass over the remaining acts of Jeroboam and his successors, until we come to Omri, the sixth king of Israel, who began his reign, A.M. 3079. He it was who purchased the hill of Samaria from Shemer, and built on it a city called by the same name, from which the gentile noun, *Samaritans*, is derived.

The city Samaria was besieged during Ahab's reign, by the Syrian king, Ben-hadad, but without success: in the reign of Hoshea, however, Shalmaneser, king of Assyria, attacked it, and after three years' siege succeeded in taking it, and carrying away the Israelites captive into Assyria.

The territories of the banished Jews were occupied by a mixed people, brought from different parts of the Assyrian empire,—from Babylon, Cuthah, Ava, Hamath, and Se-

pharvaim. It is to these colonists that the name *Samaritans* is specially, though not exclusively, applicable. According to Josephus, they were called כּוּתָּאִי *Cuthæi*, as the following extract will show (B. ix. c. 14):—οἱ δὲ μετοικισθέντες εἰς τὴν Σαμάρειαν Χυθαῖοι—ταύτῃ γὰρ ἐχρῶντο μέχρι δεῦρο τῇ προσηγορίᾳ, διὰ τὸ ἐκ τῆς Χουθᾶς καλουμένης χώρας μεταχθῆναι, αὕτη δ' ἐστὶν ἐν τῇ Περσίδι καὶ ποταμὸς τοῦτ' ἔχων ὄνομα, etc.

It appears, moreover, that these colonists were infested with lions, on account of their idolatry; and believing the cause of this visitation to be their ignorance of the worship due to the "God of the land," they resolved to request Shalmaneser to send them a priest or priests of the captive people, who might teach them "the manner of the God of the land." This request was complied with,—a priest was sent. But it does not appear that the instruction he imparted had the effect of totally eradicating idolatry from among them; for we read, that "they feared the Lord, but served their graven images." How long this semi-idolatry continued it is impossible to say: it would appear, however, that on the return from the Babylonish captivity it had ceased; for they not only made an application to Judah and Benjamin to be allowed to participate in rebuilding the temple, for which the latter had obtained a decree, but added, as if reprobating their former wickedness, "we seek your God, as ye do; and we do sacrifice unto him since the days of Esar-haddon, king of Assur, which brought us up here." This proposal was refused by Ezra and Nehemiah, and the other Jews; who were not only empowered by the decree of Cyrus to rebuild their temple, but also to fortify their city. This refusal on the part of the Jews, gave rise to that im-

placable and deadly hatred which ever after existed between themselves and the Samaritans.

The latter, by their calumnies and intrigues at the court of Persia, at length forced the Jews to desist from their work. We are told that they "hired counsellors against them;" and to judge from the proceedings recorded in Ezra, c. iv., there can be no doubt that the Samaritans were actuated by the most fiendish spleen. They are even said to have gone so far as to attempt to hinder the rebuilding by force, but without success, for the temple was completed.

The Jews never forgave the Samaritans: and as an instance of the contempt and abhorrence in which they held the latter, we may mention the saying, "he who eateth bread of a Cuthæan shall be as one who eateth pork." The Jews even refused to write a copy of the law on a Samaritan parchment.

What their feelings were, therefore, when it was resolved to build a rival temple to their own, may be more easily imagined than described.

Manasses, brother of the high-priest, and son-in-law of Sanballat, the governor of Samaria, was ordered, in common with the other Jews, to give up his "strange wife." He refused, and was consequently compelled to fly for protection to his father-in-law.

On the representation of Sanballat, that the building of a temple in opposition to that of the Jews would tend to weaken the latter,—whom he represented as a nation ever disaffected, and always ready for revolution,—a temple was built by the Samaritans on mount Gerizim, of which Manasses was made high priest.

Shortly after the building of this temple, the Samaritans

revolted from Alexander, who expelled them, and put Macedonians in their place, and gave the province to the Jews. After Alexander's death, Ptolemy Lagus subdued both Judæa and Samaria, and carried away numbers of Jews and Samaritans to Egypt. Samaria afterwards fell into the hands of John Hyrcanus the Jewish chief priest; and soon after him into the hands of the Romans, during whose rule Herod Antipater rebuilt the temple and city with great magnificence, to which he gave the name Sebaste, or Augusta. At the present time, few of this once powerful people exist. Scaliger, who was desirous of being informed of their customs, wrote two letters, one to the Samaritans of Egypt, and the other to the chief priest, who resides at Neapolis, in Syria. Their answers are now in existence, and are well worthy of perusal.

We shall close the preceding brief sketch of the Samaritans, with a short account of their language and Pentateuch; and especially of what is called the Samaritan Version. But as our remarks have been, and must be brief, we may refer those who wish for complete information on the subject, to the Proleg. of Walton's Polyglot, Gesenius "de origine et indole Samaritani Pentateuchi," Cellarius, Schwarzius, Scaliger, Hottinger, and others.

The Samaritan is chiefly a compound of the Hebrew, Chaldee, and Syriac. Among the words derived from these sources, are to be recognised a great number of Cuthæan words, imported, doubtlessly, by the new colonists.

Some of the words borrowed from the former languages have undergone various transformations, as will be seen hereafter, while others have remained entire and unchanged.

The *sympathies* of the language are decidedly Syro-

Chaldaic, as the reader will observe in the sequel. This is probably to be attributed to the fact, that while the Samaritans sought to fashion their own tongue after the manner of that of the Syrians, who were situated in Decapolis, north of Samaria; they scrupulously eschewed every thing which savoured of their southern neighbours, against whom they appear to have entertained the most implacable hatred.

There does not appear to be any substantial ground for the affirmation of Cellarius, that the Samaritan dialect was ruder and less polished than those of its neighbours. Generally speaking, it is far more simple in its syntax than the Hebrew, and free from those technical constructions with particles, which are especially found in the latter. It does not, however, appear to convey ideas more imperfectly than the Hebrew; on the contrary, there are cases in which its simple diction seems paramount to that of the latter; and to judge of a tongue by the utilitarian principle, that it was made for man, so far the Samaritan successfully attains the end for which language was in part designed. There is one peculiarity in the Samaritan, which especially arrests our attention; and that is, the promiscuous interchange of the so called *guttural* letters: but whether this is an argument against the ἀκρίβεια of the language, it is not our intention to determine.

It has been previously stated, that besides a large number of words borrowed from the three principal dialects of the Shemitic family, the Samaritan language is found to contain words foreign to all three of them. The historical fact, that the Cuthæi held possession of the Samaritan territories after the Babylonish captivity, or else that the Jews, on their return from Assyria, imported a number of exotic words previously unknown to their own and the cognate dialects,

is not only sufficient to account for the presence of such words, but also gives a clue to fixing the date when the Samaritan dialect was formed. This appears to have been about the seventh century before Christ. Previous to the captivity, there is every reason to believe that the Alphabet now called the Samaritan, was also employed by the Jews in transcribing those copies of the law which were disseminated throughout the tribes of Israel. The Pentateuch, known as the Hebræo-Samaritan, appears to support this supposition; for although written in Samaritan characters, the difference between it and the authorised Hebrew Pentateuch is so small, that there can be no difficulty in pronouncing the former to be a copy of the latter, or rather the latter a copy of the former; for, notwithstanding the ingenuity of Kopp, it is highly probable that on their return the Jews adopted, instead of their ancient characters, the Chaldee, now called the Hebrew, in which the Sacred text, as restored by Ezra, was written. In fact, the coincidence between the Hebrew and Hebræo-Samaritan text is so remarkable, that it induced Morinus to say of the latter, "*purum putum Mosis Pentateuchum.*" The whole question, however, of the priority which ought to be given to one of these two copies of the Law, apparently turns upon the point as to whether the Assyrian characters were known among the Jews previous to the Babylonish captivity,—a question which it is not our purpose to discuss here. The Samaritan Version, which is written in the Samaritan dialect, and of which the following work is a Grammar, claims especial notice in this place.

We have previously spoken of the language in which it was written, whose genius is well set forth in the following

extract from the Atlas Ethnographique of the learned Adrien Balbi:—"Le Samaritain tient de l'Hébreu, du Chaldéen, et du Syriaque; mais diffère cependant d'une manière assez notable de ces idiomes, soit par ses formes grammaticales, soit par des racines qui lui sont propres, soit par des acceptions particulières de celles qui lui sont communes avec les autres dialectes sémitiques."

A few remarks upon the time, and author of this Version, will not be out of place here.

Upon the question of *time*, many illustrious scholars are at issue. Gesenius, in his learned discourse on the origin and character of the Samaritan Pentateuch, is disposed to place its execution some centuries after Christ. Hottinger and Walton, on the other hand, considered it of the highest antiquity. The illustrious orientalist Gesenius has not favoured us with the grounds upon which he came to the preceding conclusion, whereas the opinion of the two latter scholars appears to be supported by as reasonable hypotheses as the case admits.

In the first place, the internal evidence of the Version is sufficient to show that it is not older than the Babylonish captivity, in fact, that it must have been made after the building of the temple, under the auspices of Sanballat, the governor of Samaria; because the words rendered in our Version (Deut. xxvii. 4) by *Mount Ebal*, were changed by them into 𐤏𐤍𐤁𐤏𐤁𐤏 in *Mount Gerizim*. This could not have been done till after the building of their temple. The reader who will take the trouble to consult Schwarzius, will find also another reason, which, however hypercritical it may seem, is certainly no less conclusive than the preceding.

Moreover, the analogy which the corresponding Hebrew version bears to the Samaritan will probably enable us to fix more precisely the time when the latter was written.

During the long captivity of the Jews in Babylon, few, if any of them, could have retained their own language free from the contamination of that of their conquerors. Besides, on the termination of that captivity, all the old Jews who had been removed from their country must have been dead: and if we suppose the Assyrian king carried away their infant children, we cannot doubt that few at the restoration, judging from the ordinary length of human life, remained alive to return; and those who did must certainly have spoken the language of their conquerors. Most of the Jews who returned to their country must have been men who had been born in Assyria; so that the Law in the original Hebrew must have been to them pretty much the same as a book written in the standard English of the present day would be to a real Lancashire provincialist. The consequence was, that a paraphrase was made called Targumin, and by this means the Jews were enabled to understand that which, from their ignorance of their vernacular language, must have otherwise remained almost a dead letter.

Judging, therefore, from analogy, it seems reasonable to suppose that the Samaritan version was made for a similar purpose, and about the same time.

That it was made for a public purpose is highly probable from the fact that such works were usually undertaken with that view; and there is no reason to believe that a private individual would undertake and complete such a work for his own amusement, much less that such an attempt would have escaped the ravages of time as the Samaritan has, and have

been handed down to our own age. This supposition, together with the fact that the independence of the Samaritans appears to have had no existence after the time of Alexander, would at least be presumptive evidence that it is coeval with the Targumin; because, generally speaking, works for national use are not undertaken when a nation's nationality is destroyed, or its independence lost.

As regards the author of this version, nothing is known; his name has not transpired, like those of Onkelos, Jonathan, and Saad. The way, however, in which he has performed his work, with few solitary exceptions, (and those probably due to the inaccuracy of the *librarii*, who have here, as in other cases, disfigured the original text by innovations, either the result of design or negligence,) will justify the words of Schwarzius: "Cæterum nostro, quisquis demum ille fuerit, interpreti variæ et ingenii et doctrinæ laudes meritò deferuntur."

SAMARITAN GRAMMAR.

CHAPTER I.

1. THE Samaritan letters are the same in number as the Hebrew, Chaldee, and Syriac; they have the same power, and the same names. The following Table contains the Alphabets of the four languages:—

Names.	Samaritan.			Hebrew or Chaldee.	Syriac.	Powers.
Aleph	Ⲁ	ⲁ	Ⲃ	א	ܐ	vowel <i>a</i> .
Beth	Ⲅ	ⲅ	Ⲇ	ב	ܒ	our <i>b</i> or <i>v</i> .
Gimel	Ⲉ	ⲉ	Ⲋ	ג	ܓ	<i>g</i> .
Daleth	Ⲍ	ⲍ	Ⲏ	ד	ܕ	<i>d</i> .
He	Ⲑ	ⲑ	Ⲓ	ה	ܗ	vowel <i>e</i> .
Vau	Ⲕ	ⲕ	Ⲍ	ו	ܘ	vowel <i>u</i> or consonant <i>v</i> .
Zain	Ⲑ	ⲑ	Ⲓ	ז	ܙ	<i>z</i> .
Cheth	Ⲕ	ⲕ	Ⲍ	ח	ܚ	guttural <i>k</i> .
Teth	Ⲗ	ⲗ	Ⲙ	ט	ܛ	<i>t</i> .
Yod	Ⲏ	ⲏ	Ⲑ	י	ܝ	vowel <i>i</i> or consonant <i>j</i> .
Kaph	Ⲓ	ⲓ	Ⲕ	כ	ܟ	a hard <i>c</i> .
Lamed	Ⲕ	ⲕ	Ⲍ	ל	ܠ	<i>l</i> .
Mem	Ⲑ	ⲑ	Ⲓ	מ	ܡ	<i>m</i> .
Nun	Ⲓ	ⲓ	Ⲕ	נ	ܢ	<i>n</i> .
Samech	Ⲕ	ⲕ	Ⲍ	ס	ܣ	<i>s</i> .
Ayin	Ⲗ	ⲗ	Ⲙ	ע	ܥ	vowel <i>o</i> .
Pe	Ⲑ	ⲑ	Ⲓ	פ	ܦ	<i>p</i> or <i>f</i> .
Tsade	Ⲕ	ⲕ	Ⲍ	צ	ܥ	<i>z</i> .
Coph	Ⲑ	ⲑ	Ⲓ	ק	ܩ	a very hard <i>k</i> .
Resch	Ⲕ	ⲕ	Ⲍ	ר	ܪ	<i>r</i> .
Schin	Ⲑ	ⲑ	Ⲓ	ש	ܫ	<i>sch</i> .
Tau	Ⲕ	ⲕ	Ⲍ	ת	ܬ	<i>th</i> .

The Samaritan Alphabet may be written in various ways. The first of the three columns of letters given above contains the Alphabet as edited by Brian Walton in his Polyglot Bible, and Edmund Castel in his Heptaglot Lexicon, and is the mode of writing adopted in this Grammar. The second column contains the Alphabet as adopted by Scaliger, and Leusdenius in his Syriac Grammar. The third column contains the letters which Castel affirms are especially used in MSS.

The Samaritans have no means of distinguishing between the Hebrew letters ש and שׁ, both of which may be represented by ש. There are only a few purely Hebrew words involving שׁ, in which that letter is represented by ש; as, שׁוֹן for שׁוֹן; שׁוֹן for שׁוֹן, etc.; for in most other words, where analogy requires *Sin*, they imitate the Syrians, and use ש; as, שׁוֹן for שׁוֹן, שׁוֹן for שׁוֹן, etc.

The Samaritans have no *final* or *dilatable* forms, like the Hebrews, for any of the letters, but use the same form under all circumstances.

DIVISION OF LETTERS.

2. The letters of the Alphabet are divided into five classes, according to the *organs of speech* chiefly employed in articulating them; viz., Gutturals שׁוֹן שׁוֹן; Labials שׁוֹן שׁוֹן; Palatals שׁוֹן שׁוֹן; Linguals שׁוֹן שׁוֹן; and Dentals שׁוֹן שׁוֹן. The preceding is the division of Castel. It will be seen hereafter, that the five letters שׁוֹן שׁוֹן may be advantageously considered as vowels, or *matres lectionis*.

There is another division of letters into *Radicals* and *Serviles*. The *Radical* letters are those which constitute a *root* or *primitive* form. The *Serviles* such as are added to

the *Radicals* in derivation, conjugation, declension, and composition.

All the Serviles may be Radicals, but the Radicals are never Serviles. Those letters which are *essentially* Radical are, $\omega \text{ 9 p m } \omega \nabla \text{ 3 } \nabla \text{ 8 } \text{ 4 } \gamma$. The Serviles, which may also be Radicals are, $\text{ 4 } \text{ 5 } \text{ 3 } \text{ 2 } \text{ 3 } \text{ m } \text{ 3 } \text{ 3 } \text{ 5 } \text{ 9 } \text{ 4}$.

VOWELS.

3. The Samaritans have no points to mark the vowels, like the Hebrews. To remedy this defect, various means have been proposed. Some scholars are of opinion that the Hebræo-Chaldaic method of punctuation ought to be adopted; others the Syriac, among which the learned author of the Heptaglot may be mentioned: he says, “Lingua Syriaca optima est ac certissima regula punctandi tam Chaldaica, quàm Samaritana.”

Cellarius has taken the mean between these extremes, and, arguing from the fact that the Samaritan is for the most part a compound of Chaldee, Syriac, and Hebrew, he says, “*Liberiorem esse Samariticam pronuntiationem, et quæ in linguâ illâ sunt purè Ebræa, Ebræo forsitan more efferri posse; quæ Syro-Chaldaica ad Syrorum indolem enunciari debere.*”

The remark of Hottinger, *Anti. Mor.* p. 34, that Jac. Golius had been informed by an individual acquainted with the Samaritans at Damascus, that the pronunciation of the latter was rough and inartificial, would, perhaps, justify the belief that such was the case in ancient times. This supposition receives confirmation from the fact that the Syrians and Arabs, who bordered as closely on the Hebrews as the

Samaritans, have never admitted into their languages all those subtle rules of punctuation adopted by the Jews.

The chief vowel or *mater lectionis* made use of by the Samaritans is \aleph , as is manifest from the frequent occurrence of this letter or its substitutes in Samaritan words. This fact must be carefully borne in mind, because in combinations of letters which cannot be properly pronounced without a vowel, we may suppose this vowel inserted.

The reader who is an advocate of the Masoretic punctuation cannot do better than follow the advice given by Cellarius. There is, however, no necessity for his doing so; for it is not only easy to read the Samaritan without points, but the whole of the Shemitic languages in which they are omitted. The questionable authenticity of those points ought to be a great objection to their use, especially in the Samaritan, where no regular system of punctuation has been adopted.

We may suppose, therefore, the letters \aleph , \aleph , \aleph , ∇ , \aleph , which are chiefly called *quiescents*, to be the vowels or *matres lectionis* which are to be employed in reading the Samaritan language. These letters are equivalent to our five vowels *a, e, i, o, u* respectively.

There cannot possibly be any objection to extend to the individual letters of the Samaritan exactly the same usage as is observed in our own language; thus, when any letter or consonant, as *b, d, g*, etc., is pronounced, we are compelled to add a short vowel to it, though that vowel is not expressed; thus, we pronounce the preceding letters *be, de, ge*, etc., adding the short vowel *e* to each. In the Sanscrit language the short *a* or अ is usually omitted. Thus कर where there are two consonants without a vowel, is pro-

nounced *kara*; कतर *katara*, etc. Moreover, in our own language, words with short vowels are usually pronounced so rapidly, that if the consonants were written without the vowels we should have no difficulty in recognising them; as, for instance, who does not immediately recognise the words *bkr*, *mckrl*, *mrnr*, *sllr*, etc., as *baker*, *mackerel*, *mariner*, *seller*, etc.? The same might be observed in other languages, where, on the omission of the *short* vowels, the consonants are sufficient to indicate the word. Vide Coptic Gram.

Judging, therefore, from analogy, it is reasonable to suppose that the short vowels were omitted in Samaritan words, while the long ones were usually expressed by the letters א, י, מ, נ, ר. And in every case where a vowel is required after a letter, we may suppose the *mater lectionis* to be the short *a* of the Sanscrit, and supply it accordingly.

We shall subjoin a specimen from Gen. i. 1, 2, of the manner in which the language may be read; presuming, of course, the student is aware that, in common with all the Shemitic languages (with the exception of the Abyssinian branch), the Samaritan is read from right to left.

<i>Samaritan.</i>	שמיא	·	אמ	·	אאלא	·	אלמא	·	אאראאא
<i>Pronunciation.</i>	shumië		ith		Aleë		tlāmās		B'kāmauthe
<i>Samaritan.</i>	אאאא	·	מראא	·	אאא	·	אאא	·	אאאא
<i>Pronunciation.</i>	v'kāshāce		v'rikni		shame		eūth		V'aroë

The short vowels are marked; the others may be pronounced long and distinctly. The student will find no difficulty in reading, by adopting this course: we would, however, remind him of the pithy remark of Cellarius, “Linguas hasce addiscimus non tam colloquendi causâ, quàm intelligendi scripta monumenta Orientalium Populorum.”

4. The Samaritans distinguish each word by means of a thick point placed after the word; as, 22𐤀𐤁𐤁 · 𐤀𐤌2. At the end of a period they generally use the sign ::; sometimes the simple *distinctive* ·, at others -:. When the sense is suspended and imperfect, instead of our colon they substitute the sign ·· placed above the word and after it. Sometimes the single point is used instead of it, and *vice versâ*.

They have various signs to supply the place of our full stop; as, =-:, <:, =<, -<, or -:. The first is that which is more frequently used.

Sometimes between two verses or lines we find stops compounded of some of the preceding; as, <-:-==-:-<.

It must be observed, however, that these signs apparently depend on the caprice of the writer, and are found differently written in all the copies of the Pentateuch.

The small horizontal line - which is sometimes placed over letters, has various meanings. In the first place, it signifies that an ambiguous word is not to be taken in its usual acceptation; as, 𐤁𐤁𐤁 a name, but 𐤁𐤁𐤁 Shem, the son of Noah; 2𐤀 God, but 2𐤀 the preposition *to* or *at*. In the second place, it is a sign of *apocope*; as, 𐤀𐤀 for 𐤁𐤀𐤀 *thou*. Or else it is a sign of *cacography*; as, Gen. xxix. 32, 34, 𐤀𐤁𐤁 which ought to have been 𐤁𐤁𐤁 *his name*.

The Samaritans do not divide their words at the end of a line; but, if a word be too long, they reserve it for the next line; and, in the mean time, write the last word in such a manner that the two last letters may fall at the end of the line, divided from the rest of the word *without any mark*; as, 𐤁𐤁 𐤌𐤁2 · 𐤁𐤁𐤁 · 𐤁𐤁 with *Moses, saying*.

5. Before proceeding further, it is necessary to remark, that there are three parts of speech recognised in the

Grammar, viz. the Noun, Verb, and Particle; in which order they will be considered.

CHAPTER II.

THE NOUN.

1. THE Samaritan nouns, like the Hebrew, may be considered as having their roots in the verb. They are formed in various ways: some consist of radical letters alone; as, *𐤌𐤎* *a man*, *𐤓𐤕* *God*: others by the insertion of some quiescent letter; as, *𐤒𐤌𐤕𐤌* *a goat*, *𐤒𐤕𐤌* *a judge*, etc.; or by the addition of a letter or letters to the beginning or end of the root; as, *𐤕𐤕𐤏𐤏* *a word*, *𐤕𐤕𐤌𐤌* *a judgment*.

Some are derived from *imperfect* verbs; as, *𐤒𐤕𐤌* *a stranger*, *𐤌𐤕𐤎* *history*, etc.

The quadriliteral nouns are such as are composed of four radical letters. They are usually read with some quiescent; as, *𐤕𐤕𐤌𐤌* *a treaty*.

The adjectives are found to vary in their formation, like nouns substantive; as, *𐤌𐤌𐤕𐤕* *holy*, *𐤓𐤕𐤕* *pitiful*, *𐤕𐤕𐤕* *naked*, etc.

In a rudimentary Grammar like the present, a critical discussion of the various senses of the nouns, according to the *species* of the verb from which they are derived, would be out of place. The Lexicon will supply their senses, which will be sufficient for all practical purposes.

In the Samaritan, as well as in the other Shemitic or Syro-Arabian languages, there are only two genders, Masculine and Feminine.

The Feminine supplies the place of a Neuter gender.

Nouns of the Masculine gender are usually known by their *termination* or *signification*. By the former, when they end in a *radical* letter, or *servile* other than א or ל*; as, אִישׁ *a man*, מִלְכָּם *an Hebrew*; by the latter, when the subject of the noun is masculine; as, אֱלֹהִים *God*.

Nouns of the Feminine gender are also known by their *termination* or *signification*. By the former, when they end in א and ל*; as, אִמָּה *a maid servant*; by the latter, when the subject of the noun is *essentially* feminine; as, רָחֵל *Rachel*, Gen. xxxiii. 7; אִמָּה *a mother*, Exod. xx. 12.

The nouns expressing districts and cities are generally feminine. Sometimes under one termination both genders are included. This is especially the case with the names of animals, as in the Hebrew.


Some nouns, though terminating in an essential masculine characteristic, are, however, feminine; as, Lev. v. 1, אֶרֶץ *·* נֶפֶשׁ *·* אִשׁ *and when a soul sins*. So אֶרֶץ *the earth*, נְשָׁמָה *breath*, עֵינָהּ *an eye*. As no fixed rules can be given for determining the genders, they can only be acquired by reading and observation.

There are two Numbers,—the Singular and Plural. It is scarcely necessary to recognise a Dual number, since, in consequence of the absence of diacritical points in the Samaritan, there are no means of distinguishing it from the plural.

Cellarius apparently inclines to the opinion, that the dual number, if it occur at all, is not supported by sufficiently conclusive examples to justify us in attempting to establish it as one of the essential numbers of the Samaritan language.

* Nouns in נ and מ, apocopated for אֶלֶן and אֶלֶם (§ 5, 9) are however feminine.

Morinus, however, is of opinion, that א inserted before the termination is probably characteristic of the dual; thus, שְׁמֹנֶה Gen. xxvii. 36. Many exceptions may be taken to the use of this letter as an essential mark of the dual number, and none stronger than that of שְׁמֹנֶה in Exod. xvi. 29, where it is absolutely necessary that the Hebrew dual שְׁמֹנֶה should be emphatically marked, so as to prevent the possibility of confounding it with the plural,—such, however, is not the case. The terminal א, which is supported by Castel, does not depend upon sufficiently conclusive examples to justify its adoption as a mark of this number. All the *pertinent* examples produced of it by the learned author of the Heptaglot are accompanied by numerals, which, in the absence of a *characteristic* termination of the noun, supply the place of the dual number. The termination א is evidently plural. The same remarks apply to the form אֵלֶּיךָ in Gen. xxxiii. 1, which is accompanied by the numeral; as, אֵלֶּיךָ שְׁנֵי שָׂדֵי • שְׁנֵי שָׂדֵי *two handmaids*.

The existence of a dual in the Hebrew language, essentially different from the plural, is entirely due to the Masoretic points. In such cases as the one given above from Exod. xvi. 29, where there is an apparent necessity for distinguishing the numbers, it is doubtful whether this distinction is not as clearly pointed out by the *context*, independent of the diacritical distinction, as it would be by the addition of a numeral which removes all ambiguity. And in the case just mentioned this numeral is actually expressed in the Syriac; as, .

STATES OF NOUNS.

2. The Samaritans, like the Syro-Chaldees, have three

states or *forms* of nouns, viz., the *absolute*, *emphatic*, and *constructive*. In each of these states we have to consider the formation of gender and number.

ABSOLUTE STATE.

3. *Singular Masculine*.—Every noun which is used *simply* or *absolutely*, or which does not govern another usually expressed by our genitive, is said to be in the *absolute* state; as, 𐤁𐤏𐤕 *a king*, 𐤁𐤏𐤕 *a master*, etc.

4. *Plural Masculine*.—The affinity which the Samaritan bears to the Chaldaeo-Syriac, might lead us to expect that the plural termination 𐤍 of the latter would be far more used than the Hebrew 𐤍. Such, however, is not the case, as the more usual form is 𐤍; thus, 𐤍𐤕𐤍𐤕 *days*, 𐤍𐤕𐤍𐤕 *judges*, etc. Cellarius rightly affirms that the vast majority of nouns are thus formed.

The Syro-Chaldaic form will also be found, though, comparatively speaking, rarely; as, 𐤁𐤏𐤕 *sons*, 𐤁𐤏𐤕𐤕 *eyes*, etc.

Nouns ending in 𐤍 omit one of the consecutive *yods*, which concur in affixing the plural terminal; as, Exod. xxxiv. 24, 𐤍𐤕𐤍 · 𐤍𐤕𐤕 *many nations*, for · 𐤍𐤕𐤍𐤕 𐤍𐤕𐤍.

Some masculine nouns form their plural like those of the feminine gender; as, 𐤁𐤏𐤕 *fathers*, 𐤁𐤏𐤕 *names*.

The two nouns, 𐤍𐤕𐤍 *life*, 𐤍𐤕𐤕 *a countenance*, have no singular number: this is also the case with some others.

The Hebrew ecthlipsis of 𐤍 in the formation of the plural number is also to be remarked; thus, 𐤍𐤕𐤕 *houses*, from 𐤕𐤕 in the singular number, the Hebrew plural being 𐤕𐤕.

5. *Feminine Singular*.—The feminine singular of this state

is formed by adding the *suffix* א; as, אַזְרָא *a maid servant*, אַמָּא *a beast*, from זָרָא, אָמָּא respectively.

As regards the termination א, Cellarius doubts whether it is *legitimately* employed here in expressing the feminine; he refers all nouns in אָ and אַ to the *constructive* rather than to the *absolute* state.

Characteristic of this gender also are ז and מ; as, Exod. xx. 16, זָרְוּא *testimony*; Deut. x. 18, מָלְבָּא *a garment*.

The adjectives in this state have no other mark for the feminine than א; as, חַיָּה *living*, masc., אַחַיָּה, fem.; מִצְרַיִם *Egyptian*, masc., אַמִּצְרַיִם, fem. This is the case also with all names of people and races.

6. *Feminine Plural*.—The feminine plural is formed by the *suffix* יָ, the Chaldee לִ; as, חַמְלָא *complete*, בְּרָכָא *blessings*, גְּדָלָא *great*, etc.: יָ may also be preceded by א; as, אֲרָמָא *cities*, אֲרָמָא *kine*, from אָרָא, אָרָא respectively.

The feminine nouns שָׁנִים *years*, מִלִּים *words*, אֲבָנִים *stones*, etc., follow the masculine gender in the plural number. So with נָשִׁים *women*, which has no singular number.

EMPHATIC STATE.

7. *Masculine Singular*.—When a noun is to be expressed *emphatically*, this is done by *affixing* א to the noun, which is then said to be in the *emphatic state*; as, אֱלֹהִים *God*, אָדָם *the man*, אָמָּא *the people*, etc. Sometimes the Hebrew *prefix* ה is employed, especially with pronouns and participles, as will be seen in the Chapter on the Particles. Such cases are, however, rare, and foreign to the genius of a language, which from its Syro-Chaldaic sympathies, denoted the emphatic state by a *suffix*, not a *prefix*.

Nouns ending in *מֶ* on assuming the *suffix* *א* drop the penult. *מ*; as, *אֶלֶף* *the Hebrew*, for *אֶלֶפֶם*. Similarly, *שְׁלֹשָׁה* *third*, *אַרְבָּעָה* *fourth*, from *שְׁלֹשָׁה* and *אַרְבָּעָה* respectively, etc.

8. *Masculine Plural*.—Like the Chaldee, the *absolute* terminal *מ* becomes *אֶ*; as, *בָּתִּים* *houses*, for *בָּתִּים*, etc.

Nouns in *מ* of the *absol. sing.*, instead of *אֶ* in the plural *emphat.*, adopt *אֶ*; as, *בָּנִים* *boys*, from *בָּנִים*, etc.

The names of races and patronymics end in *מֶ*, as in *absol. sing.*; thus, *לֵוִיִּם* *Levites*, *כְּנַעֲנִים* *Canaanites*, etc.

Nouns only found in the plural are regularly inflected; as, *חַיִּים* *life*, from *חַיִּים*; *שָׁמַיִם* *the heavens*, from *שָׁמַיִם*, etc.

Similarly *נָשִׁים* *women* (fem.), is derived from the *absolute* *נָשִׁים* or *נָשִׁים*.

9. *Feminine Singular*.—The feminine singular of this state is formed by changing the *absolute* terminal *א* into *אֶ*; as, *אֶרֶץ* *the earth*, from *אֶרֶץ*; *קֹדֶשׁ* *holy*, from *קֹדֶשׁ*, etc.

Nouns ending in *ז* and *מ* add *אֶ*; as, *אֶרֶץ* from *אֶרֶץ*; *מֶלֶךְ* from *מֶלֶךְ*, etc. Cellarius considers the emphatic forms of such words as having been once the absolute, whence by *apocope* those in *ז* and *מ* arose.

Some nouns are feminine in gender, but masculine in the termination of their absolute state; as, *נֶפֶשׁ* *the soul*, *יָד* *a hand*, etc. Such words form their emphatic state like nouns masculine; as, *נֶפֶשׁ*, *אֶרֶץ*; similarly *אֶרֶץ* *the land*. The use of the letter *א* in *אֶרֶץ* *thy land*, Deut. xxi. 23, presupposes an *absolute* form *אֶרֶץ*. Vide Chap. IV. § 11.

10. *Feminine Plural*.—This is more frequently used than the *absolute*, from which it is formed by changing *ז* into

ᐱᐱ, if ᐱ be preceded by ᐱ or ᐱ, but if not, into ᐱᐱᐱ; as, ᐱᐱᐱᐱᐱᐱ from ᐱᐱᐱᐱᐱ, ᐱᐱᐱᐱᐱᐱ from ᐱᐱᐱᐱ; ᐱᐱᐱᐱᐱᐱ wonders, ᐱᐱᐱᐱᐱᐱ beasts, or with ᐱ for ᐱ as in Gen. i. 26, Deut. xxxiv. 11. Similarly from ᐱᐱᐱᐱᐱᐱ *Egyptians* (fem.), we have, dropping ᐱ, ᐱᐱᐱᐱᐱᐱ; from ᐱᐱᐱᐱᐱᐱ *Hebrews*, comes ᐱᐱᐱᐱᐱᐱᐱ; also without ᐱ, Exod. i. 19.

The following masculine nouns are similarly formed, viz., ᐱᐱᐱᐱᐱ *fathers*, ᐱᐱᐱᐱᐱᐱᐱ *names*, ᐱᐱᐱᐱᐱᐱᐱ *fishes*, Num. xi. 5, from ᐱᐱᐱᐱ or ᐱᐱᐱᐱ from Chald. 𐤀𐤍𐤏𐤍.

CONSTRUCTIVE STATE.

11. *Masculine Singular*.—This is the same as the *absolute* masculine singular. The nouns ᐱᐱ *father*, ᐱᐱ *brother*, assume ᐱ in the constructive state like the Hebrew; as, Gen. x. 21, ᐱᐱᐱ · ᐱᐱᐱ · ᐱᐱᐱ · ᐱᐱᐱ · ᐱᐱ · ᐱᐱᐱ · ᐱᐱᐱ *He was the father of all the sons of Eber, brother of Japheth*.

The noun ᐱᐱ, though often used by the Hebrews, is usually replaced among the Samaritans by ᐱᐱᐱ Gen. xiv. 12; ᐱᐱᐱᐱ xxii. 23.

12. *Masculine Plural*.—The terminal letters of the *absolute* and *emphatic* masculine plural, viz. ᐱ, ᐱ, ᐱ are omitted in the formation of the *constructive* state; thus, ᐱᐱᐱᐱᐱᐱᐱ *angels* in the absolute state, becomes ᐱᐱᐱᐱᐱᐱ in the constructive; as, ᐱᐱᐱᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ *angels of God*; · ᐱᐱᐱᐱᐱᐱᐱ *face of the water*, etc.

13. *Feminine Singular*.—This is formed from the *emphatic* state of the same number and gender, by omitting the final letter ᐱ and retaining the penult. ᐱ; as, · ᐱᐱᐱᐱᐱᐱᐱ *the wickedness of man*; which is ᐱᐱᐱᐱᐱᐱᐱ in the *emphatic* state; ᐱᐱᐱ · ᐱᐱᐱᐱᐱᐱ *the word of God*; · ᐱᐱᐱᐱᐱᐱᐱ *beast of the earth*, from ᐱᐱᐱ, or ᐱᐱᐱᐱ.

14. *Feminine Plural*.—The *constructive* feminine plural ends in *ʾ*, the Chaldee *ܐ*. The *mater lectionis* *ʾ* sometimes precedes this termination; as, Gen. xlix. 26, *ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ* *the blessings of thy father and thy mother have prevailed*; Gen. vi. 2, *ܕܬܝܬܐܢ ܕܬܝܬܐܢ* *the daughters of the man*.

The following masculine nouns follow this form; viz. *ܐܬܝܢ* *father*, *ܐܬܝܡܢ* *names*, *ܐܬܝܢܝܢ* *fishes*. Examples are, Num. xxxi. 26, *ܐܬܝܢܝܢ ܐܬܝܢܝܢ ܐܬܝܢܝܢ* *the heads of the fathers of the congregation*; Gen. xxxvi. 40, *ܐܬܝܢܝܢ ܐܬܝܢܝܢ* *the names of the dukes of Esau*; Gen. i. 26, *ܐܬܝܢܝܢ ܐܬܝܢܝܢ* *fishes of the sea*.

These observations will be sufficient to show the modes employed in forming the different states of nouns.

CASES.

15. The genitive case is the only one marked by inflection; the others are formed by *prefixing* prepositions to the nouns, sometimes *separable*, sometimes *inseparable*.

The genitive case is not only formed *constructively*, after the manner explained in § 11–14, but also with the Syriac prefix *ܐ*; as, Gen. xxii. 18, *ܐܬܝܢܝܢ ܐܬܝܢܝܢ* *all the people of the earth*; Exod. xx. 16, *ܐܬܝܢܝܢ ܐܬܝܢܝܢ* *false witness*; Num. xxi. 9, *ܐܬܝܢܝܢ ܐܬܝܢܝܢ* *brazen serpent*. This case-mark is far more frequently used by the Syrians than the Samaritans.

The dative and ablative cases are formed by *inseparable* prefixes; as, *ܐܬܝܢܝܢ* *to thy sons*, *ܐܬܝܢܝܢ* *in my name*, etc.; also by *separables*, as, *ܐܬܝܢܝܢ* *from the house*, *ܐܬܝܢܝܢ* *between the people*, etc.

The accusative or objective case is formed by prefixing

the *separable* word 𐤀𐤌 (the Chaldee 𐤒) to the noun; as, 𐤐𐤂𐤁𐤏 · 𐤀𐤌𐤕 · 𐤐𐤌𐤕𐤕𐤕 · 𐤀𐤌 *the heavens and the earth*. Sometimes by *prefixing* 𐤔𐤂, which is properly a preposition signifying *with* like the Hebrew 𐤕𐤔; as, Exod. iv. 25, 𐤕𐤕𐤂𐤂 · 𐤔𐤂 · 𐤀𐤕𐤌𐤂𐤕 *she cut off the foreskin*; Exod. xx. 24, 𐤌𐤕𐤕 · 𐤔𐤂 · 𐤀𐤁𐤕𐤕𐤏 *I have recorded my name*. In all these cases it is probable that the preposition 𐤔𐤂 has, as far as we are aware, lost its original force and become redundant; though, from the similar instances found in other languages, this construction would seem to have originally arisen from phrases in which the force of the preposition was emphatically marked. The same remarks apply to 𐤕𐤕 in Exod. xxxii. 35, where we find 𐤐𐤕𐤂 · 𐤕𐤕 · 𐤕𐤏𐤏 *he plagued the people*.

As in other languages, in the absence of a particle, the active verb is a sign of the accusative case.

The vocative case is the same as the nominative.

COMPARISON OF ADJECTIVES.

16. There are three degrees of comparison: the positive, comparative, and superlative; each of which is defined as in other languages.

Of the *positive* degree nothing need be said.

The *comparative* is formed by 𐤕𐤕, a preposition conveying an idea of superiority; as, 𐤐𐤂𐤁𐤏 · 𐤔𐤂 · 𐤕𐤕 · 𐤕𐤌𐤏𐤏 *more than the people of the land*, Exod. v. 5; 𐤌𐤕𐤕 · 𐤐𐤂𐤌𐤕𐤕 *more righteous than I*, Gen. xxxviii. 26.

The *superlative* is formed by an adverb; as, Gen. i. 31, 𐤁𐤌𐤕𐤕 · 𐤑𐤂 *very good*: or by doubling the positive; as, 𐤁𐤌𐤕𐤕 · 𐤁𐤌𐤕𐤕𐤑 *very greatly*, Gen. xvii. 2.

NUMERALS.

17. The numeral nouns are divided into two classes, Cardinal and Ordinal; as their construction is sufficiently explained in the Syntax on Adjectives, it will be sufficient in this place to give tables of both classes.

The following is a Table of the Cardinals:—

[illegible]

In the formation of the numerals between ten and a hundred, the *less* is commonly put before the *greater*; as,

᠑᠕᠇ · ᠗᠑᠗ *eleven*, ᠰᠠᠨᠠᠰᠠ · ᠠ᠇ᠠ *eighty-three*, etc. This rule is, however, relaxed in the case of numbers exceeding a hundred; as, ᠗ᠠᠰ · ᠰᠠᠨᠠ᠕᠇᠈ · ᠗ᠠᠰ · ᠑᠑ · ᠗ᠰᠰ᠈ *but Moses was a son of one hundred and twenty years*, Deut. xxxiv. 7.

In the Samaritan language, as in the other oriental tongues, the *ordinal* numbers do not exceed ten: beyond that, their place is supplied by the cardinal; as, Num. xxxiii. 38, ᠰᠠᠨ᠇᠑ᠠᠭᠠᠭ · ᠠ᠇ᠰ᠈ *in the fortieth year*.

The Ordinals are:—

First	᠑᠗ᠠ or ᠑᠗	Sixth	᠗ᠠᠮᠠᠰ
Second	᠗᠈ᠠᠠ	Seventh	᠗᠇ᠮ᠑ᠰ
Third	᠗ᠠᠮ᠇ᠠ	Eighth	᠗᠈ᠮᠰᠠ
Fourth	᠗᠇ᠮ᠑ᠠ	Ninth	᠗᠇ᠮᠰᠠ
Fifth	᠗ᠰᠠᠮᠰᠠ	Tenth	᠗ᠠᠮ᠕᠇

The forms ᠮᠠᠰ᠑ᠠ and ᠮᠠᠰᠠ are also read for ᠑᠗ᠠ.

These numerals are sometimes found to end in ᠗ᠠ instead of ᠗, a termination which may be compared with the Chaldee 𐤅.

The *distributive* numerals are expressed by repeating the cardinals; as, ᠰᠠᠨᠠᠠ · ᠰᠠᠨᠠᠠ *two by two*, etc.

For further information upon this subject, the student is referred to the Syntax.

CHAPTER III.

THE VERB.

1. THE second part of speech is the verb, which we now proceed to consider; and, in so doing, two things claim especial attention:—First, the *species* of the verb, by which are meant its various forms and conjugations:—Secondly, the mode of inflecting each *species* or *form* through its moods, tenses, and persons.

2. The *primitive species* consists of radical letters alone (generally three in number), as in the Hebrew.

3. The *derivative species* are formed from the *primitive* by the addition of servile letters, which mark the peculiar characteristics of each.

4. Edmund Castel, in his Heptaglot Lexicon, recognises in the Samaritan as many different *species* of the verb, or as many *forms* as are found among the Syrians and Chaldees; that is, six,—three active and three passive: the active are respectively called Pehal, Pahel, and Aphel; and the corresponding passives, Ethpehel, Ethpahal, and Ettaphal. The *primitive species* is Pehal; all the rest are *derivative*. Morinus, however, is of opinion that, in consequence of the absence of diacritical points in the Samaritan dialect, there are only three distinct conjugations, viz. Pehal, Aphel, and Ethpehel or Ethpahal.

The difference of opinion which exists between Castel and Morinus, as to the number of conjugations may be reconciled by regarding the two conjugations Pehal and Pahel of the

former, which appear to differ but slightly in form, as one and the same *species*; and the three passive *forms*, whose individuality cannot be easily discerned, as in reality but one form; we have then only three conjugations.

Castel's division is, however, not only supported by Syro-Chaldaean usage, but in the Samaritan language itself there is, doubtlessly, evidence to show that *Pehal* and *Pahel* are not only distinct in signification but also frequently in form. This is especially the case in the infinitives and participles, as may be inferred from the few examples which Cellarius has given in his Grammar: he quotes 𐤒𐤓𐤁 of the conjugation *Pehal* from Exod. xx. 5, which is used in the sense of *visiting*, whereas 𐤒𐤓𐤁𐤌 of the conjugation *Pahel* is found in Deut. iv. 2, in the sense of *commanding*. Compare also 𐤏𐤒𐤏 Gen. xii. 3; 𐤏𐤒𐤏𐤌 Num. xxiii. 10, etc., "quæ frustra ad *Pehal* reduxeris, partim *formatione*, partim *significatione* repugnante."

The individuality of the passive *forms* cannot be so defended: generally speaking, there is apparently no reason why they should not be considered one and the same, though used in different senses. There can scarcely be any doubt, however, that the Samaritans and the other tribes of the Shemitic family were able to distinguish accurately in pronunciation the different senses of a word consisting of the same combination of letters; or, at least, that the sense could easily be conjectured "ex serie orationis," supposing the pronunciation the same; under these circumstances we shall adopt the division of Castel, and in the first place give the signification of each of these *species*, upon which their classification must depend in the absence of distinct forms.

5. The first conjugation, or *Pehal*, the Chaldee *Pehal*,

and Hebrew *Kal*, has simply an active transitive or intransitive signification; as, בָּעַל *he sold*, נָסַח *he ceased*.

The second conjugation, or *Ethpehel*, is the passive of *Pehal*; and, like the Chaldee *Ethpehel* and Hebrew *Niphal*, has, generally speaking, a passive signification; as, נִגְלוּ *because there he was revealed unto him*, Gen. xxxv. 7; $\text{לֹא תִטְהַרְתֶּם בָּם}$ *ye shall not make yourselves unclean with them, that ye be defiled thereby*, Lev. xi. 43.

The third conjugation, or *Pahel*, the *Piel* of the Hebrews, has various senses. First, when the signification of *Pehal* is intransitive, this conjugation renders it transitive; thus, שׁוּבָה *thou shalt return*, Gen. iii. 19, of the conjugation *Pehal* is intransitive, but in *Pahel* it is transitive; as, אֲבִיבָהּ *must I certainly bring back thy son*, Gen. xxiv. 5. It is causative, Gen. xv. 11, אֲבִיבָהּ *Abraham caused them to go away*. Sometimes also it is intensitive

The fourth conjugation, or *Ethpahal*, is the passive of the preceding, and as *Pahel* is frequently causative in an active sense, this is causative in a passive one; as, נִגְמְלוּ *were finished*, Gen. ii. 1, in the sense of having been caused to be made or finished.

The fifth conjugation, or *Aphel*, the *Hiphil* of the Hebrew, is usually the causative of *Pehal*; as, נִגְמַלְתָּהּ *and caused it to be led about*, Exod. xiii. 18. It may have the sense of permitting, declaring, exhibiting what is indicated by *Pehal*: as also a passive sense; thus, נִסְּחָהּ *he shall be slain*, Num. xviii. 7; נִמְשְׁחָהּ *they were anointed*, Num. iii. 3, etc.

The sixth conjugation, like the Hebrew *Hithpael*, is generally reflexive; as, נִטְהַרְתָּהּ *he shall cleanse himself*,

𐤀𐤕𐤁𐤍𐤏𐤍 *he shall purify himself*. It is sometimes found *actively*; as, 𐤍𐤕𐤁𐤍𐤏𐤍 *they desired*, Num. xi. 4.

We have previously stated, § 1, that each species is inflected through moods, tenses, numbers, persons, and genders.

There are three modes, the indicative, imperative, and infinitive. There is no difference between the subjunctive or potential mood and the indicative in *form*; they can only be distinguished by the sense or context.

The indicative is susceptible of a definition similar to that given to it in other languages.

The imperative mood is only used in commanding, exhorting, or imprecating; its place is supplied by the future in forbidding, dissuading, and deprecating.

The infinitive mood expresses an action or passion; sometimes an intransitive notion *indefinitely*, that is, without restriction to time, person, number, and gender, all of which are regarded in the *finite* verb. This mood exactly resembles the noun in its use, inasmuch as it is capable of receiving *nominal* constructions, especially when used with the prefixes 𐤁, 𐤂, 𐤃, 𐤄. Moreover, the sense resulting from combination with these prefixes is such as is usually conveyed, or may be usually conveyed, by verbal nouns, and hence it is that De Sacy, in his Arabic Grammar, prefers to consider *infinitives* as *verbal nouns*. For instance, the word 𐤍𐤕𐤁𐤍𐤏𐤍, which is *when I sent*, may also be rendered by a verbal noun *on my sending*. This is also the case in the Hebrew, which, as well as the Samaritan, approximates to the terse mode of construction followed by the Greeks, who use the article with the infinitive, as, ἐν τῷ πέμπειν. This idiom is further exemplified in the Syntax.

The participle is nothing more than a noun adjective,

carrying with it a notion of action or passion; it is scarcely necessary to remark that the laws for the formation of gender, number, etc., are the same as those for nouns adjective.

There are two *tenses* in the indicative *alone*, the perfect and future. To express our present tense, the same method is adopted as among the Hebrews. Vide Syntax.

The *numbers* are two, singular and plural.

The *persons* in each number of the perfect and future of the indicative are three; but in the imperative mood there is only one person in each number, viz. the second; the place of the third is supplied by the future tense.

There are two *genders*, masculine and feminine. It will be observed that the first persons in each number are common.

Subjoined is a Paradigm of a regular verb through its different conjugations.

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
3.	{ M. ᑭᑭᑭ	ᑭᑭᑭᑭ
	{ F. ᑭᑭᑭᑭ	ᑭᑭᑭᑭᑭ
2.	{ M. ᑭᑭᑭᑭ	ᑭᑭᑭᑭᑭᑭ
	{ F. ᑭᑭᑭᑭᑭ	ᑭᑭᑭᑭᑭᑭᑭ
1.	ᑭᑭᑭᑭᑭᑭ and ᑭᑭᑭᑭᑭ	ᑭᑭᑭᑭᑭᑭᑭᑭ and ᑭᑭᑭᑭᑭᑭᑭ

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ጥፃገጠ	ኳንጥፃገጠ
	{ F.	ጥፃገሉ	ኳጥፃገጠ
2.	{ M.	ጥፃገሉ	ኳንጥፃገሉ
	{ F.	ጠጥፃገሉ	ኳጥፃገሉ
1.		ጥፃገሉ	ጥፃገኑ

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ጥፃ	ንጥፃ
	{ F.	ጠጥፃ	ኳጥፃ and ኳንጥፃ

INFINITIVE MOOD.

ጥፃ ጥንፃፃ ኳጥፃፃ ኳጥንፃፃ

Also [according to Cellarius],

ጥፃጋጋ ጥንፃጋጋ ኳጥፃጋጋ*

PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
ጥፃ	ኳጥፃ	ጥጠፃ	ኳጥጠፃ

* These forms belong rather to the third conjugation. Vide § 10.

II. ETHPEHEL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ጥዋጋሉሉ	ጥጥዋጋሉሉ
	{ F.	ሉጥዋጋሉሉ	ጠጥዋጋሉሉ
2.	{ M.	ሉጥዋጋሉሉ	ኃጥሉጥዋጋሉሉ
	{ F.	ሉጥዋጋሉሉ	ኃሉጥዋጋሉሉ
1.		ሉጥዋጋሉሉ	ኃኃጥዋጋሉሉ

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ጥዋጋሉጠ	ኃጥጥዋጋሉጠ
	{ F.	ጥዋጋሉሉ	ኃጥዋጋሉሉ
2.	{ M.	ጥዋጋሉሉ	ኃጥጥዋጋሉሉ
	{ F.	ጠጥዋጋሉሉ	ኃጥዋጋሉሉ
1.		ጥዋጋሉሉ	ጥዋጋሉኃ

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ጥዋጋሉሉ	ጥጥዋጋሉሉ
	{ F.	ጠጥዋጋሉሉ	ጥኃጥዋጋሉሉ

INFINITIVE MOOD.

ጥጥዋጋሉሉ	ሉጥዋጋሉሉ	ሉጥጥዋጋሉሉ
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PARTICIPLE.

ጥዋጋሉኝ

III. PAHEL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of the First Conjugation.

Future Tense.

Same as that of Pehal.

IMPERATIVE MOOD.

Person.	Singular.	Plural.
2. {	M. ᠠᠮᠤ	ᠠᠮᠤᠮᠤ
	F. ᠠᠮᠤᠮᠤ	ᠠᠮᠤᠮᠤᠮᠤ

INFINITIVE MOOD.

ᠠᠮᠤᠮᠤᠮᠤ

PARTICIPLE.

ᠠᠮᠤᠮᠤᠮᠤ

IV. ETHPAHAL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of Ethpehel.

Future Tense.

Same as that of Ethpehel.

IMPERATIVE MOOD.

Same as that of the Third Conjugation.

INFINITIVE MOOD.

ለጥገላ

ለጥገላላ

PARTICIPLE.

ጥገላኝ

V. APHEL.

INDICATIVE MOOD.

Perfect Tense.

Person.		Singular.	Plural.
3.	M.	ጥገላ	ጥገላላ
	F.	ለጥገላ	ለጥገላላ
2.	M.	ለጥገላ	ከለጥገላ
	F.	ለለጥገላ	ከለለጥገላ
1.		ለጥገላ	ከከጥገላ

Future Tense.

Same as that of Pehal.

IMPERATIVE MOOD.

Person.		Singular.	Plural.
2.	M.	ጥገላ	ጥገላላ
	F.	ለጥገላ	ከጥገላላ

INFINITIVE MOOD.

ᐱᐱᐅᐅᐅᐅ

PARTICIPLE.

ᐅᐅᐅᐅᐅ and ᐅᐅᐅᐅ

VI. ETTAPHAL.

INDICATIVE MOOD.

Perfect Tense.

Same as the Perfect of Ethpehel.

Future Tense.

Same as that of the Second Conjugation.

IMPERATIVE MOOD.

Same as that of Ethpehel.

INFINITIVE MOOD.

ᐱᐱᐅᐅᐅᐅᐅᐅ

PARTICIPLE.

Very rarely occurs, perhaps not at all.

7. Upon the first conjugation, the following observations will be found useful.

The preterite of the indicative of this conjugation is formed like the Syriac, and differs both from the Hebrew and Chaldee. The difference between the Hebrew and Samaritan in the *singular* is apparent in the third person feminine; the former ending in ם, and the latter in ם. In the *plural* number, the Samaritan and Hebrew differ widely, especially in the first and third person; the difference is not so great between the Samaritan and Chaldee, though remarkable in the first and third person feminine, both of which end in ם. Sometimes, however, the *servile* letter ם is adopted, as in the Arabic كَتَبُوا, after the masculine termination ָ, as will be seen from the examples ָ׀׀׀׀׀ Gen. xlix. 23, and ָ׀׀׀׀׀ Num. xxxii. 39. It must not be forgotten, however, that in most cases of this kind the pronominal suffix ׀ is found; so that ם would seem to have been added for the purpose of distinguishing more emphatically between the verbal termination and the suffix.

It will, perhaps, be as well to observe, that the suffix ם of the first person singular may be considered as attached to the verbal root by the vowel ם; for, as Morinus has observed, ם is sometimes expressed, as in Exod. xxxiv. 18, ם׀׀׀׀׀ *I have commanded thee*. This expression of ם may be accounted for on the ground that, as all the characteristic terminations of the persons are derivable from the pronouns expressing those persons respectively, we may suppose the whole of the pronoun of the first person, viz. ם׀׀׀׀*,

* The inserted letter ׀, if we suppose it changed into ם, will give the suffix for forming the first person singular, as ם׀׀׀׀.

added to the root of the verb, without omitting the \aleph . This will lead us also to determine the vowels by which the other suffixes may be supposed attached to the root, as the second person singular, masculine and feminine, and the whole of the plural, whose initial letters being \aleph , we may suppose this to be the *mater lectionis* by which they are connected with the verbal root.

The first person plural is usually expressed by double \beth ; still it is to be found with a single \beth in the Pentateuch, as the instance produced by Cellarius, from Num. xxi. 7, will prove, where $\beth\beth\beth$ *we have spoken*, is read.

8. The future tense of this conjugation is decidedly Chaldaic in its formation; it agrees as closely with the Chaldee as the perfect does with the Syriac, because, though the second person feminine singular is found usually without the paragogic \beth , it is frequently employed. The last radical of the verb in the future tense is sometimes preceded by \aleph , the Syriac $\textcircled{\text{a}}$, and Hebrew י ; as, $\beth\aleph\aleph\aleph$ Gen. vi. 7, for $\beth\aleph\aleph$. The termination $\beth\aleph$ of the second and third person plural is sometimes read \aleph with the omission of the \beth ; thus, $\aleph\aleph\aleph$ Num. xxxv. 6, $\aleph\beth\aleph\aleph$ Gen. viii. 22. This ecthipsis of Nun no doubt induced Castel and Morinus to consider it as paragogic; the frequent occurrence, however, of this letter, as well as the coincidence of the future generally with the Chaldee, would seem to be a great objection to the opinion entertained by those two scholars.

9. In the imperative mood, the Syriac $\textcircled{\text{a}}$ is very rarely found before the last syllable. It must also be observed, that, in the imperative mood, examples of the plural feminine are very rare. Cellarius gives the following instances: $\aleph\aleph\aleph\aleph$ Gen. iv. 23, $\aleph\aleph\aleph$ Exod. ii. 20.

In some instances we find \aleph placed before the last radical; as, Num. xxiii. 11, $\aleph\aleph\aleph \cdot \aleph\aleph\aleph$ *thou hast certainly blessed*; $\aleph\aleph\aleph$ *in gathering together*, etc. This is frequently the case in the construction followed in the first example; thus, $\aleph\aleph \cdot \aleph\aleph$ *just gone out*, Gen. xxvii. 30; $\aleph\aleph\aleph \cdot \aleph\aleph\aleph$ Gen. xxxi. 30. The paragogic \aleph of the infinitive is changed to \aleph before suffixes; as, Num. x. 36, $\aleph\aleph\aleph\aleph$ *when it rested*, where the paragogic \aleph has been changed to \aleph before the suffix \aleph . The same may be said of the *metabole* of \aleph into $\aleph\aleph$ before suffixes, and when the infinitive is in construction; as, $\aleph\aleph\aleph\aleph$ *to purify them*, Num. viii. 7, 21; $\aleph\aleph\aleph \cdot \aleph\aleph\aleph$ *from loving you*, Deut. vii. 8.

In some instances we find *z* placed before the last radical; as, Num. xxiii. 11, *ሕንሕን ለሕንሕን* *thou hast certainly blessed*; *ሕንሕን* *in gathering together*, etc. This is frequently the case in the construction followed in the first example; thus, *የሕን ለሕን* *just gone out*, Gen. xxvii. 30; *ለሕን ለሕን* Gen. xxxi. 30. The paragogic *z* of the infinitive is changed to *h* before suffixes; as, Num. x. 36, *ሕንሕንሕን* *when it rested*, where the paragogic *z* has been changed to *h* before the suffix *z*. The same may be said of the *metabole* of *z* into *h* before suffixes, and when the infinitive is in construction; as, *ሕንሕንሕን* *to purify them*, Num. viii. 7, 21; *ሕንሕን ለሕንሕን* *from loving you*, Deut. vii. 8.

11. The first conjugation has two participles, called Benoni and Pehil, corresponding to the Chaldee participles of the same name; the former answers in sense to the Latin participle in *ens*; the latter generally to the perfect participle in *tus*; thus, 𐤁𐤍𐤏𐤕𐤁𐤏 *they who ascend*, οἱ ἀναβαίνοντες; 𐤁𐤍𐤏𐤕𐤁 *blessed*, ὁ εὐλογημένος.

Cellarius has given numerous instances in which he considers the active participle as having 𐤏 before the last radical; thus, 𐤁𐤏𐤕𐤁 *he that sheddeth*, Gen. ix. 6; 𐤁𐤏𐤕𐤁𐤏 *he that possesseth*, Gen. xiv. 19; 𐤕𐤏𐤕𐤁𐤏 *he that revengeth*, Num. xxxv. 21. I strongly suspect, however, that these instances, and others which are met with, are nouns substantive, formed by means of the servile letter 𐤏. Compare 𐤏𐤕𐤁𐤏 *a judge*, 𐤕𐤏𐤕𐤁 *a murderer*, 𐤏𐤕𐤁𐤏, and a multitude of others, all of which are nouns. Cellarius states that Pehil has sometimes an active signification; and gives, as an instance of this, 𐤁𐤍𐤏𐤕𐤁𐤏, Gen. xxiv. 13, which he renders “egredientes;” it is manifest, however, from the passage, that it preserves its usual passive sense; the action denoted by it being one which is manifestly more *perfect* than *inchoative*.

Pehil is found, in Deut. xxi. 23, with 𐤏 instead of 𐤍; as, 𐤏𐤕𐤁𐤏 *he that is hanged*. There are cases also in which this participle seems to have the force of the aorist in Greek; as, for instance, 𐤕𐤍𐤏𐤕𐤁 ὁ κτανὼν.

Both participles are sometimes found, like nouns adjective, with 𐤁 emphatic.

12. Remarks on the second conjugation:—The rules observed in the Hebrew for transposing the *sibilants*, on account of the passive character 𐤌, are also found in the three passive conjugations of the Samaritan; as, 𐤁𐤏𐤕𐤁𐤏 *shall be shed*, Gen. ix. 6; 𐤕𐤏𐤕𐤁𐤏 *was beheld*, Exod. ii. 12.

Moreover, after this transposition, if the first radical be א, the Tau is changed into ט; if it be מ, into פ; as, פֿוֹטֿאֿמֿ *he shall be called*, Gen. xvii. 5, for פֿוֹאֿמֿ, from פֿוֹאֿ. Also, אִצְוֹפֿמֿ *ye shall be afflicted*, Gen. xlv. 5, for אִצְוֹמֿ, from אִצְוֿ. The prefix מֿ is sometimes found written מֿ, though rarely. The first person of this conjugation sometimes ends in מֿ; as, Deut. xxxiv. 4, מֿאִנְדֿוֹמֿ *I swear*. The second person plural feminine sometimes also ends in מֿ instead of אֿ.

13. In the imperative mood, instead of אֿ we find אֿ, though, as far as I have observed, this is not very frequently the case; as, Gen. xlii. 16, אֿמֿ.

14. The usual form of the infinitive of this conjugation is that first given in the paradigm: the other forms are to be explained in the same manner as in § 10. The two instances, viz. אִצְוֿ, Gen. v. 2, and אִנְדֿ, Gen. xvii. 13, given by Cellarius, are undoubtedly of the fifth conjugation, which has sometimes a passive sense, as we have shewn in § 5.

15. Remarks on the third conjugation:—The difference between this conjugation and the first has been previously pointed out. It is important to observe that the quadri-literal verbs, as אִנְדֿ *he formed*, אִנְדֿ *he consoled*, אִנְדֿ *he poured forth*, belong to this conjugation, as they do in the Syriac.

Castel marks this conjugation by the insertion of מֿ (to express the vowel *Tsere*) between the last two radicals; as, אִנְדֿ. It is found in Deut. ix. 12, under the form אִנְדֿ *have become corrupted*, with which *mater lectionis* the last syllable of the root may be usually pronounced.

The imperative of this conjugation is formed like the Syro-Chaldaic. The infinitive, like that of Pehal, is capable

of receiving the terminations *ܐ*, *ܐܝ*, under the circumstances mentioned in § 10.

The participles of this conjugation, as well as the imperative, are formed like the Syro-Chaldaic.

16. Remarks on the fourth conjugation:—What has been said of the second conjugation will also apply here; the usual forms of the infinitive are *ܐܝܬܦܠܐܐ* and *ܐܬܦܠܐܐ*.

17. Remarks on the fifth conjugation:—It has been previously stated (§ 5) that Aphel has sometimes a passive sense. The prefix *ܐ* is often changed to *ܐ*; as, Gen. xxxv. 2, *ܐܠܠܗܐܝܬܐ ܐܬܬܬܬܐܝܪܐ ܐܬܬܬܬܐܝܪܐ* *purify yourselves, and be clean*; so *ܐܬܬܬܬܐܝܪܐ* for *ܐܬܬܬܬܐܝܪܐ*. The feminine plural imperative of this conjugation may end in *ܐܬܬܬܐܝܪܐ*; as, Gen. iv. 23, *ܐܬܬܬܐܝܪܐ* *hearken*; it is, however, very rarely used.

The usual form of the infinitive is that given in the paradigm: other forms are met; as, Gen. xxix. 7, *ܐܬܬܬܐܝܪܐ* *to be collected*. Also *ܐܬܬܬܐܝܪܐ* *to be circumcised*, Gen. xvii. 13.

The participial forms in use are *ܐܬܬܬܐܝܪܐ* and *ܐܬܬܬܐܝܪܐ*.

18. Remarks on the sixth conjugation:—This conjugation is thought by Castel to arise from the *absorption* of the second *ܐ* of the Syriac Ettaphal; thus, *ܐܬܬܬܐܝܪܐ* is read for *ܐܬܬܬܐܝܪܐ*; *ܐܬܬܬܐܝܪܐ* for the Syriac *ܐܬܬܬܐܝܪܐ*, in the formation of which one of the Syriac *ܐ*'s is omitted.

These remarks will be sufficient for the *perfect* verbs. We now proceed to the consideration of the *imperfect* verbs.

IMPERFECT VERBS.

19. Those verbs which, on account of certain peculiarities in their roots, vary in their inflection from the paradigm previously given of a *perfect* verb, are called *imperfect* verbs. They are divided into three classes; Defective, Quiescent,

and Anomalous verbs; in which order they will be considered.

DEFECTIVE VERBS.

20. Of these verbs there are two classes,—those which lose their *first* radical, and those which lose their *second*.

The verbs of the first class are, as in Hebrew and Chaldee, such as have *Nun* for their first radical; those of the second class, such as have their second and third radicals the same.

DEFECTIVES OF FIRST CLASS.

21. Verbs of this class follow, for the most part, the same rules as in the Hebrew and Syriac. The future of the indicative, the imperative, and infinitive of *Pehal*, also the whole of the conjugation *Aphel*, omit, *generally* speaking, the *נ*. These verbs are, for the most part, regular in the other conjugations, except *Ettaphal*.

(a) Examples of the future of *Pehal* are, *נִפְּלִי* for *נִפְּלִינִי*; *נִפְּלִי* for *נִפְּלִינִי* *we will go up*; *נִפְּלִי* for *נִפְּלִינִי*, etc.

(β) Examples of the imperative are, *נִפְּלִי* for *נִפְּלִינִי*; *נִפְּלִי* for *נִפְּלִינִי*; *נִפְּלִי* for *נִפְּלִינִי*, etc. Sometimes *נ* is inserted in the future and imperative between the remaining radicals; as, *נִפְּלִי* *he shall go*; *נִפְּלִי* *go out*. On this account *נ* may be made the *mater lectionis* in every case.

(γ) Examples of the infinitive are, *נִפְּלִי* for *נִפְּלִינִי*; *נִפְּלִי* for *נִפְּלִינִי*; *נִפְּלִי* for *נִפְּלִינִי*, etc.

(δ) Examples of *Aphel* are, *נִפְּלִי* and *נִפְּלִי*, Gen. xiv. 18; *נִפְּלִי* *causing to go up*, Lev. xi. 45.

(ε) Examples of *Ettaphal* are, *נִפְּלִי* Exod. xix. 11, for *נִפְּלִי*; *נִפְּלִי*, Num. x. 17.

Cellarius gives two instances in which *נ* is omitted from the perfect; as, Gen. xiv. 10, *נִפְּלִי*; also, xxiv. 63, *נִפְּלִי* *he went*

out. This is, however, very rarely the case, and such deviations are remarkable rather as anomalies. Many of these verbs are regular; as, פָּשַׁע *he slew*, שָׁח *he fell*, etc.

The sense of the different conjugations is, of course, the same as in the perfect verb.

DEFECTIVES OF SECOND CLASS.

22. Verbs of this class are mostly regular; the chief irregularities are observable in the whole of *Pehal* (the participle excepted), and in the whole of the fifth conjugation, where the third radical is usually omitted.

(a) Examples of the preterite of *Pehal*; Gen. xxxviii. 11, בָּרַח *he entered*, for בָּרַח , which is found in full, Gen. xiv. 5. So Gen. xxxviii. 9, with ח interpolated, בָּרַח . The feminine of the third singular is found in full חָבַח , but without the last radical, חָבַח , Gen. xlii. 21. Similarly בָּרַח and בָּרַח are read for בָּרַח , etc.

For the future, בָּרַח Gen. xxxii. 11, בָּרַח , בָּרַח , like בָּרַח of *Castel*.

(β) Examples of the imperative mood are; בָּרַח , Gen. xxx. 3, also read fully בָּרַח . The feminine singular is found in full, Num. xxi. 27, בָּרַח . The plural בָּרַח for בָּרַח is found, Deut. i. 7.

(γ) Examples of the infinitive are, בָּרַח for בָּרַח , or in *Pahel* for בָּרַח , Exod. xvii. 12. So בָּרַח in *Pahel*, etc.

(δ) Examples of the fifth conjugation: *perfect*, בָּרַח and בָּרַח for בָּרַח , etc.; *future*, בָּרַח , Gen. xxvii. 10. *Imperative mood*, בָּרַח Exod. vi. 11, or with a *mater lectionis*, בָּרַח . The form בָּרַח , found in Exod. x. 1, seems to be contracted from בָּרַח . *Infinitive mood*, בָּרַח for בָּרַח , Deut. ix. 28.

(ε) The instances given in the preceding paragraphs, in which the forms are uncontracted, seem to belong to the conjugation Pahal; in fact, the only means of distinguishing the first and third conjugation in form appears to be by considering the *apocopated* forms to belong to Pehal, and the *perfect* forms to Pahal; as, 𐤀𐤌𐤍𐤏, Gen. xix. 10; 𐤌𐤌, etc.

(ζ) The passive of Pehal is not apocopated; as, 𐤐𐤑𐤍𐤏, etc.; while Ettaphal loses its middle radical; as, 𐤐𐤑𐤍, etc.

The observations made in this and the preceding section will be found sufficient without a paradigm.

QUIESCENT VERBS.

23. Verbs are called *quiescent* whenever, among the letters constituting the root, any one of the quiescents 𐤀, 𐤏, 𐤍, 𐤔, as they are improperly called, is found.

These verbs may be divided into three classes; first, such as are *quiescent* in the first radical; second, those which are *quiescent* in the second; third, those *quiescent* in the third radical.

The Samaritan mode of inflecting these verbs is very like the Syro-Chaldaic.

QUIESCENTS OF FIRST CLASS.

In Aleph, or Pe-Aleph.

24. The class of verbs, whose first radical is 𐤏, is inflected more like the *perfect* verb than any other class of *quiescents*. The following observations will supply the place of a paradigm. In the first and fifth conjugations, the initial 𐤏 is changed into 𐤍 whenever it is preceded by a

servile formative. For example, in Pehal, from ᠠᠮᠤᠯᠤᠰ comes ᠠᠮᠤᠯᠤᠰᠤ *I will say*; so, for ᠠᠮᠤᠯᠤᠰ we find ᠠᠮᠤᠯᠤᠰ, etc.

The same law is also observable in the passive forms; as, Gen. xvii. 1, ᠲᠠᠭᠠᠨᠠᠭᠤᠰ *walk*; ᠲᠠᠭᠠᠨᠠᠭᠤᠰ, also ᠲᠠᠭᠠᠨᠠᠭᠤᠰ, etc.

The Aleph is sometimes omitted; as, Deut. vii. 10, ᠶᠠᠯᠠᠭᠤᠰ *to destroy it*; in Exod. iii. 2, we find the passive ᠲᠠᠭᠠᠨᠠᠭᠤᠰ; but in Gen. vi. 21, the apocopated form ᠲᠠᠭᠠᠨᠠᠭᠤᠰ is given, unless it be read ᠲᠠᠭᠠᠨᠠᠭᠤᠰ, Aphel used in a passive sense.

Cellarius adduces an instance in which the *quiescent* is changed to ᠶ; as, ᠲᠠᠭᠠᠨᠠᠭᠤᠰ, Gen. xi. 31. This is very rare, and I cannot call to mind another instance of it.

In such forms as ᠲᠠᠭᠠᠨᠠᠭᠤᠰ, ᠲᠠᠭᠠᠨᠠᠭᠤᠰ, etc., the ᠠ is manifestly changed to ᠶ; this sometimes takes place in Aphel, as well as in the passive forms. There does not seem to me, however, to be any reason for exclusively confining this *metabole* to those conjugations. The example adduced by Cellarius, viz. ᠲᠠᠭᠠᠨᠠᠭᠤᠰ, in the conjugation Aphel, may also be referred to the first or third conjugation.

In Yod, or Pe-Yod.

25. The *quiescents* whose first radical is ᠮ are formed much in the same way as Hebrew verbs of the same kind.

The Yod is usually omitted in the future and imperative of Pehal, but in Aphel is changed to ᠶ.

(a) Examples of the future: ᠭᠠᠶᠠᠨ for ᠭᠠᠶᠠᠨᠠᠭᠤᠰ; ᠭᠠᠶᠠᠨ for ᠭᠠᠶᠠᠨᠠᠭᠤᠰ; though it may be written regularly as ᠠᠶᠠᠨᠠᠭᠤᠰ, Gen. xxi. 10, not ᠠᠶᠠᠨᠠᠭᠤᠰ.

(β) Examples of the imperative mood are, ᠭᠠᠶᠠᠨ for ᠭᠠᠶᠠᠨᠠᠭᠤᠰ *sit thou*; so from ᠭᠠᠶᠠᠨᠠᠭᠤᠰ we have ᠭᠠᠶᠠᠨ, ᠮᠶᠠᠨ, etc.

(γ) Examples of the fifth conjugation: ᠭᠠᠶᠠᠨᠠᠭᠤᠰ *I will add*, Gen. viii. 21; ᠭᠠᠶᠠᠨᠠᠭᠤᠰ for ᠭᠠᠶᠠᠨᠠᠭᠤᠰ. The infinitive ᠶᠠᠶᠠᠨᠠᠭᠤᠰ,

Gen. xlv. 5, etc. There are cases, however, in which the *ṣ* is not changed; as, Gen. iv. 7, *ḥṣṣṣ*, instead of *ḥṣṣṣ*. Again, *ṣṣṣ* for *ṣṣṣ*, Exod. xiv. 21.

(δ) The *ṣ* sometimes undergoes the same change for the passive conjugations as in Aphel; thus, *ḥṣṣṣ*; *ṣṣṣṣ* from *a* radix *ṣṣṣ*, etc.

(ε) Those cases in which the *ṣ* is omitted in the perfect tense, as in Gen. ix. 23, where *ṣṣṣ* is found for *ṣṣṣṣ*, are to be marked as anomalies. The same may be said of the presence of Yod where it should be absent; as *ṣṣṣṣ*, Deut. xxxi. 19.

26. Verbs in Aleph and Yod are usually regular, except in the cases mentioned in the preceding sections.

QUIESCENTS OF SECOND CLASS.

In Vau, or Ayin-Vau.

27. The only class of verbs worthy of note under this head are those whose middle radical is Vau. The following paradigm with *ṣṣ* or *ṣṣṣ* will give the student an idea of the peculiarities of verbs of this class:—

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

Person.	Singular.	Plural.
3.	M. <i>ṣṣṣ</i> or <i>ṣṣ</i>	<i>ṣṣṣṣ</i>
	F. <i>ḥṣṣṣ</i> or <i>ḥṣṣ</i>	<i>ṣṣṣṣ</i>
2.	M. <i>ḥṣṣṣ</i>	<i>ṣṣṣṣṣ</i>
	F. <i>ḥṣṣṣ</i>	<i>ṣṣṣṣṣ</i>
1.	<i>ḥṣṣṣ</i>	<i>ṣṣṣṣṣ</i>

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ሠንየጠ	ኃንሠንየጠ
	{ F.	ሠንየሉ	ኃሠንየጠ
2.	{ M.	ሠንየሉ	ኃንሠንየሉ
	{ F.	ኃጠሠንየሉ	ኃሠንየሉ
1.		ሠንየሉ	ሠንየኃ

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ሠንየ	ንሠንየ
	{ F.	ጠሠንየ	ኃኃሠንየ

INFINITIVE MOOD.

ሠንየ	ሠንየሠ	ሠንየሠ	ኃሠንየሠ
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PARTICIPLES.

Present ሠላየ

Past ሠጠየ

28. Remarks on the first conjugation:—The *preterite* of this conjugation strongly resembles the Syriac. In the paradigm of Pehal, we have given two forms of the third person singular, one with and the other without the *mater lectionis*. The third person plural may be similarly written; as, ܐܝܬܐ, Gen. xxxvii. 35; in fact, the *mater lectionis* is sometimes absent in the other persons.

The *future* tense is generally read with ܐ; it is, however, found without it; as, Deut. xiii. 8, ܐܝܬܐܢܐ *it shall spare*; ܐܝܬܐܢܐ *they will go*, for ܐܝܬܐܢܐ, Exod. xxxii. 1; ܐܝܬܐ for ܐܝܬܐܢܐ, Deut. xxviii. 52.

The imperative mood is like the Chaldee and Hebrew. When the ultimate or penultimate is a guttural or Resh, the Vau is frequently omitted; as, ܐܝܬܐ *inhabit*, Gen. xxxv. 1, for ܐܝܬܐܐ; also, ܐܝܬܐ *go*, etc.

In this case the ܐ, though omitted in the imperative, is sometimes found in the future; as, ܐܝܬܐܐ, Gen. xxiv. 55; the rule, however, for omission in the future is, generally speaking, the same as that for the imperative.

Of the infinitive mood, we have given various forms; those which are preceded by ܐ belong rather to the third conjugation; thus, ܐܝܬܐܢܐ, Gen. xxxi. 7, is *transitive*, whereas the signification of Pehal is *intransitive*, as will be seen by consulting Gen. xxxviii. 10, where ܐܝܬܐ intransitively is *to be evil*. Compare also ܐܝܬܐ, Gen. xxiv. 3, and xiii. 6.

The *mater lectionis* of the participle of the present is sometimes changed to ܐ; thus, instead of ܐܝܬܐ, we find ܐܝܬܐ, Exod. iii. 5; sometimes ܐ is changed to ܐ, as in the anomalous verb ܐܝܬܐ; sometimes for Aleph, ܐܐ or ܐܐܐ is written; as, ܐܐܐܐ, Num. xiii. 20; ܐܐܐܐ, Gen. xv. 14, etc. Such forms seem to carry considerable emphasis.

PARADIGM OF VERBS IN AYIN-VAU.

INDICATIVE MOOD.						
Perfect Tense.				Fut		
No.		Person.	ETIPEHEL.	PAHEL.	ETHRAHAL.	APHEL.
Singular.		3. { M. F.	ሠጠዎሉኛ ሉሠጠዎሉኛ	ሠጠዎ ሉሠጠዎ	ሠሠረዎሉኛ ሉሠሠረዎሉኛ	ሠጠዎኛ ሉሠጠዎኛ
		2. { M. F.	ሉሠጠዎሉኛ ሉሠጠዎሉኛ	ሉሠጠዎ ሙሉሠጠዎ	ሉሠሠረዎሉኛ ሉሠሠረዎሉኛ	ሉሠጠዎኛ ሙሉሠጠዎኛ
		1.	ሙሉሠጠዎሉኛ	ሉሠጠዎ	ሙሉሠሠረዎሉኛ	ሉሠጠዎኛ
Plural.		3. { M. F.	ንሠጠዎሉኛ ሙሠጠዎሉኛ	ንሠጠዎ ሙሠጠዎ	ንሠሠረዎሉኛ ሙሠሠረዎሉኛ	ንሠጠዎኛ ሙሠጠዎኛ
		2. { M. F.	ንሠሉሠጠዎሉኛ ንሉሠጠዎሉኛ	ንሠሉሠጠዎ ንሙሉሠጠዎ	ንሠሉሠሠረዎሉኛ ንሉሠሠረዎሉኛ	ንሠሉሠጠዎኛ ንሙሉሠጠዎኛ
		1.	ንሠሠጠዎሉኛ	ንሠሠጠዎ	ንሠሠሠረዎሉኛ	ንሠሠጠዎኛ
Singular.		3. { M. F.	ሠጠዎሉሙ ሠጠዎሉኛ	ሠጠዎሙ ሠጠዎኛ	ሠሠረዎሉሙ ሠሠረዎሉኛ	Same
		2. { M. F.	ሠጠዎሉኛ ሙሠጠዎሉኛ	ሠጠዎኛ ሙሠጠዎኛ	ሠሠረዎሉኛ ሙሠሠረዎሉኛ	
S A M E A S						

29. Remarks on the second conjugation:—This conjugation is like the Syriac in its formation; thus, ܐܡܪܐܐ *was pleased*, Gen. iv. 5; ܐܡܪܐܐ, Exod. xxxii. 30, etc. The student who is acquainted with the paradigm of the Syriac verb in Ayin-Vau will find no difficulty in recognising the tenses, etc., of the conjugation Ethpehel.

30. Remarks on the third conjugation:—This conjugation may be generally known by the characteristic ܡ, as in the Syriac. It is, however, rarely used. Compare the Chaldee Pahel.

31. Remarks on the fourth conjugation:—This conjugation is sometimes read with the characteristic ܡ; as, ܡܡܦܐܐ. The difficulty of distinguishing between it and Ethpehel may have led to the adoption of ܝ instead of ܡ, and the duplication of the last radical; as, ܝܝܝܦܐܐ, Gen. xvi. 2; ܡܡܝܦܐܡ, xxviii. 13.

32. Remarks on the fifth conjugation:—Aphel is generally accompanied by the *mater lectionis* ܡ; as, ܐܡܝܐ; though the ܡ may be omitted before the syllabic suffixes; as, ܐܡܦܐ, Gen. xxi. 29; ܐܡܦܝܡ, xlv. 4. There are some few instances in which ܐ is put for ܡ; as, ܦܐܝܡ *shall distress*, Deut. xxviii. 53, 55. The characteristic *pre-formant* ܐ is very frequently changed to ܐ, as in the perfect verbs.

33. The sixth conjugation is scarcely distinguishable from the second, except as regards the sense.

QUIESCENTS OF THIRD CLASS.

34. The *quiescent* verbs of this class have ܐ, ܐ, ܡ, ܝ for their third radical. The two latter terminations are rarely found; thus, ܡܐܝܐ, Num. xxiii. 21, which is

usually quoted as *Pehal*, seems to be *Pahel*, from the root 𐤱𐤤𐤱 . The two other instances given by Cellarius, viz. 𐤱𐤮𐤴 , from Gen. xxxvii. 35, and 𐤴𐤱𐤴 , Exod. vii. 20, may be obsolete forms, at least the latter; for the former may be considered as *Pahel*, the first conjugation *Pehal* not being in use.

The usual termination of *quiescents* of this class is 𐤱 . The following is a paradigm of verbs of this kind with 𐤱𐤴𐤱 *he wept*.

I. PEHAL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	𐤱𐤴𐤱	𐤴𐤴𐤱
	{ F.	𐤱𐤴𐤱	𐤱𐤴𐤱
2.	{ M.	𐤱𐤴𐤱𐤴	𐤴𐤴𐤱𐤴𐤱
	{ F.	𐤱𐤴𐤱𐤴	𐤴𐤴𐤱𐤴𐤱
1.		𐤱𐤴𐤱𐤴	𐤴𐤴𐤱𐤴𐤱

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	𐤱𐤴𐤱𐤴	𐤴𐤴𐤱𐤴𐤱
	{ F.	𐤱𐤴𐤱𐤴	𐤴𐤴𐤱𐤴𐤱
2.	{ M.	𐤱𐤴𐤱𐤴	𐤴𐤴𐤱𐤴𐤱
	{ F.	𐤴𐤴𐤱𐤴𐤱	𐤴𐤴𐤱𐤴𐤱
1.		𐤱𐤴𐤱𐤴	𐤴𐤴𐤱𐤴𐤱

IMPERATIVE MOOD.

Person.	Singular.	Plural.
2.	<div style="display: inline-block; vertical-align: middle;"> <div style="display: inline-block; vertical-align: middle; font-size: 2em;">{</div> <div style="display: inline-block; vertical-align: middle;"> M. 𐤌𐤕𐤑 F. 𐤌𐤕𐤑 </div> </div>	𐤕𐤕𐤑 (𐤕𐤌𐤌𐤕𐤑)

INFINITIVE MOOD.

𐤌𐤕𐤑𐤕

PARTICIPLES.

Present.		Past.	
M.	F.	M.	F.
𐤌𐤕𐤑	𐤕𐤌𐤕𐤑	𐤌𐤕𐤑	𐤕𐤌𐤕𐤑

35. Remarks on the first conjugation:—The feminine plural of the third person of the preterite occurs Exod. ii. 16; as, 𐤌𐤕𐤕𐤕𐤕 · 𐤌𐤕𐤕𐤕 · 𐤌𐤕𐤕 *they came and drew, and filled*; it will be observed that the *quiescent* 𐤕 is not omitted in 𐤌𐤕𐤕 before 𐤌. This is also the case in 𐤌𐤕𐤕𐤕𐤕𐤕, Gen. xxxii. 30. Compare remarks in § 7.

The quiescent letter may remain unchanged in the future; as, 𐤕𐤕𐤕𐤕, Gen. xi. 4. The Chaldee corresponds exactly with the Samaritan, if we suppose the terminal 𐤕 changed to '.

An instance of the feminine singular imperative is 𐤌𐤕𐤕, Gen. xxiv. 60. The form given in the paradigm for the feminine plural of the imperative is like the Syriac in ܩܒܠܝܢ. Castel has 𐤕𐤕𐤕𐤕, the Syriac ܩܒܠܝܢ. The Chaldee termination 𐤕 may also be added to the root; thus, 𐤕𐤌𐤕𐤑. As far as I am aware, I do not think that any example exists, at least in the Pentateuch, to settle the matter definitely.

The infinitive is generally accompanied by the prefix 𐤕;

as, ጠኃሠ to number, Gen. xv. 5; ጠላላሠ to see, Exod. iii. 4.

The plural feminine of the participle is found in Gen. xli. 54, ኃላጠላሠ. It will be observed that Benoni and Pehil do not differ in form.

36. Remarks on the second conjugation:—The following are examples of the preterite: Gen. xvii. 1, ጠላላላላ; ጠዓላላ, Exod. xiv. 21; ላጠጠላላ, Gen. xxxii. 30, etc. An instance of the future will be found in Gen. ix. 14.

37. Remarks on the third conjugation:—This conjugation is usually terminated in the third preterite by ጠ; as, ጠላላ, Exod. xv. 25; ጠኃላ, Gen. xxix. 13.

The other instances given by Cellarius, viz. ጻፍኋ and ጻላፊጠ, are of the conjugation Pehal.

38. The passive of the third conjugation cannot be distinguished from that of the first, except by the sense; they have the same forms.

39. The fifth conjugation is supported by the following examples:—For the *preterite*—Gen. xix. 24, ጠየኋ; ላላየሠላ, viii. 9; ጻፍኋላ, viii. 13; ጻዓላ, xxxi. 20. For the *future*—ጠዓላ I will increase, Gen. xii. 2; ጠገኋላ, xv. 1; though in both cases they may be *preterites* for the future. (*See the Syntax.*) For the *imperative mood*—ጠሠላ, Gen. xxiv. 14. For the *infinitive mood*—ጻላየሠሠ, Gen. xxiv. 19; ጻላጠሠ, xxxvii. 22. For the *participle*—ጠፍኃሠ, Gen. vi. 17. In the infinitive and participle, the examples produced are exceedingly pertinent.

40. Cellarius has given the form ጠፈገላላላ, from Castel, as belonging to the sixth conjugation; it occurs but very seldom. The following paradigm contains the remaining conjugations.

ANOMALOUS VERBS.

41. This class of verbs must be distinguished from the *Defectives* and *Quiescents*, inasmuch as the latter are *regular*, though varying from the paradigm of a *perfect* verb, while the former apparently follow no regular rule, but, in consequence of peculiar combinations of letters, undergo certain changes which sometimes cannot be accounted for by referring them to any class of verbs previously considered. There are ten of these verbs which, from their frequent occurrence, may be advantageously explained in this place.

I. THE SUBSTANTIVE VERB 𐤀𐤆𐤃 *he was*.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
3.	{ M. 𐤀𐤆𐤃	𐤆𐤆𐤃
	{ F. 𐤀𐤆𐤃	(𐤅)𐤆𐤆𐤃
2.	{ M. 𐤀𐤆𐤆𐤃	𐤆𐤆𐤀𐤆𐤆𐤃
	{ F. 𐤆𐤀𐤆𐤆𐤃	𐤆𐤀𐤆𐤆𐤃
1.	𐤀𐤆𐤆𐤃	𐤆𐤆𐤆𐤃

Future Tense.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
3.	{ M. 𐤀𐤆𐤆𐤀 or 𐤆𐤆𐤀	𐤆𐤆𐤆𐤀
	{ F. 𐤆𐤆𐤀𐤀 or 𐤆𐤆𐤀	𐤆𐤆𐤆𐤀
2.	{ M. 𐤆𐤆𐤀𐤀 or 𐤆𐤆𐤀	𐤆𐤆𐤆𐤀
	{ F. 𐤆𐤆𐤆𐤀𐤀 or 𐤆𐤆𐤆𐤀	𐤆𐤆𐤆𐤀
1.	𐤆𐤆𐤆𐤀 or 𐤆𐤆𐤀	𐤆𐤆𐤆

IMPERATIVE MOOD.

Person.	Singular.	Plural.
2.	<div> <div>{</div> <div>M.</div> <div>𐤎𐤕𐤕</div> </div> <div> <div>{</div> <div>F.</div> <div>𐤎𐤕𐤕</div> </div>	<div>𐤕𐤕𐤕</div> <div>(𐤕𐤎𐤎𐤕𐤕𐤕)</div>

INFINITIVE MOOD.

𐤎𐤕𐤕, or 𐤕𐤕𐤕 Gen. xviii. 18.

There are no participles. The third masculine future is sometimes further apocopated; as, 𐤎𐤕, Gen. xxviii. 14. The first person masculine is also read 𐤎𐤕𐤕, Gen. xvii. 8. This verb is, for the most part, regular in the *perfect tense* of the indicative, and in the imperative mood, both of which follow *quiescents* of the third class.

II. THE VERB 𐤕𐤕𐤕 *there is*.

This verb is the same as the Syriac ܐܠܐ and Hebrew ֵי; it is frequently found in the Syriac New Testament. Examples of the Samaritan are, Exod. xvii. 7, 𐤕𐤕𐤕𐤕 · 𐤕𐤕𐤕𐤕 *Is God among us?* The medial letter 𐤎 is sometimes omitted; as, 𐤕𐤕𐤕 · 𐤕𐤕𐤕𐤕 · 𐤕𐤕𐤕𐤕 · 𐤕𐤕 · 𐤕𐤕𐤕 *truly God is in this place*, Gen. xxviii. 16.

The initial letter is often omitted, especially when *suffixes* are used; as, 𐤕𐤕𐤕 · 𐤕𐤕 *if thou art*, Gen. xxiv. 42; 𐤕𐤕𐤕𐤕𐤕𐤕, *whether ye are*, Deut. xiii. 3. The negative adverb 𐤕𐤕𐤕 is compound of this verb and 𐤕𐤕. Compare the Syriac ܐܠܐ which is derived from ܐ and ܠ by crasis and ecthipsis. (See Schaaf's Syriac Lexicon.)

III. THE VERB 𐤀𐤎𐤅 *he lived*.

PEHAL.

This conjugation, which has an *intransitive* sense, is rarely used; as, 𐤎𐤅𐤀 *she shall live*, Gen. xii. 13; xxvii. 40; 𐤎𐤅, Gen. iii. 22, which should be read 𐤎𐤅𐤎, vide Deut. v. 26; 𐤆𐤠𐤅𐤀 *ye shall live*, Exod. i. 22.

PAHEL.

This conjugation, which is *transitive*, is often found; as, 𐤠𐤎𐤅𐤎 𐤆𐤎𐤀𐤎 *they will save thee alive*, Gen. xii. 12; 𐤀𐤎𐤅𐤀 *I will make alive*, Deut. xxxii. 39. It is also found written 𐤀𐤀𐤅; as, 𐤠𐤀𐤅 *keep alive*, Num. xxxi. 18. Compare 𐤀𐤀𐤅𐤠𐤆, Gen. i. 20, which is rather of the fifth conjugation.

APHEL.

This conjugation is formed from a root which may be supposed to arise from the *metathesis* of the initial radicals, viz. 𐤀𐤅𐤎; as, 𐤎𐤅𐤠𐤀 *he lived*, passim; 𐤆𐤠𐤀𐤎𐤅𐤠𐤆 *saved alive*, Num. xxxi. 15; 𐤆𐤎 · 𐤀𐤀𐤅𐤠𐤆𐤆 *to save the people alive*, Gen. i. 20, xlv. 5.

ETTAPHAL.

This conjugation is used *intransitively*; as, 𐤎𐤅𐤠𐤀𐤀, *he lived*, Gen. xxv. 7; 𐤠𐤅𐤀𐤀 *live*, Gen. xlii. 18.

The other conjugations are rarely met with.

IV. THE VERB 𐤀𐤎𐤅 *he descended*.

This verb, which is the same as the Syriac ܐܢܐ and Chaldee ܐܢܐ, is written for 𐤀𐤅𐤆, whence it is formed by changing 𐤅 into 𐤎.

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

This is, for the most part, *regular*. Sometimes the primitive form is read; as, *ሉሉጸኋ* *she let down*, Gen. xxiv. 16, 45.

Future Tense.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
3.	{ M.	ሉገጠጠ	ኋኋሉገጠጠ
	{ F.	ሉገጠሉ	ኋሉገጠጠ
2.	{ M.	ሉገጠሉ	ኋኋሉገሉ
	{ F.	ኋጠሉገጠሉ	ኋሉገሉ
1.		ሉገጠሉ	ሉገጠኋ

N.B. It must not be inferred that all these forms are in use; some few are given by analogy. *ኋኋሉገሉ* occurs in Gen. xlii. 38, xliv. 29, but, from its transitive sense, may be referred to *Pahel* or *Aphel*.

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	{ M.	ሉኋ or ሉገኋ	ጸሉገኋ
	{ F.	ጠሉገኋ	ጸኋሉገኋ

INFINITIVE MOOD.

ሉገጠኋ

The participles are formed in the usual manner; as, Deut. ix. 21, Gen. xxviii. 12.

APHEL.

INDICATIVE MOOD.

Perfect Tense.

The two persons of this tense mostly used are, the third singular; as, ḶṽḶḶ Exod. xix. 20; ḶḶḶḶ Gen. xxiv. 18; and third plural, ṽḶḶḶḶ Gen. xlv. 11.

Future Tense.

The third plural, ṽṽḶḶḶḶ, Num. i. 51. Second plural, ṽṽḶḶḶḶ, Gen. xlv. 29. The other persons are sometimes met with.

IMPERATIVE MOOD.

<i>Person.</i>		<i>Singular.</i>	<i>Plural.</i>
2.	M.	ḶṽḶḶ	ṽḶḶḶḶ
	F.	ḾḶḶḶ	ṽṽḶḶḶḶ

INFINITIVE MOOD.

ḶṽḾḶḶ Gen. xxxvii. 25.

The *passive* form of this verb also occurs; as, ḶṽḾḶḶḶ, Gen. xxxix. 1; ḶḾṽḶḶḶ, Num. x. 17, etc.

V. THE VERB ḡḶḾ *he gave*.

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

This is formed *regularly*. The instance ḡḾḶḾ, from Lev. x. 17, given by Cellarius, must be referred to Pahal. Compare Lev. xix. 20.

Future Tense.

This is regular, like verbs in Pe-Yod. It is, however, sometimes formed from **נִלָּךְ**, Hebrew **יָלַךְ**.

IMPERATIVE MOOD.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
2. {	M. נִלָּךְ ; also, נִלָּךְ Gen. xxx. 26; נִלָּךְ Gen. xlii. 37.	נִלָּךְ
F.	נִלָּךְ Gen. xxx. 14.	נִלָּךְ

INFINITIVE MOOD.

נִלָּךְ **נִלָּךְ**

PARTICIPLES.

<i>Present.</i>	<i>Past.</i>
נִלָּךְ ; also, נִלָּךְ Gen. xlix. 21.	נִלָּךְ

The latter participle appears to be used in Gen. xxxviii. 14, **נִלָּךְ** *she was given*. This is probably the case with the instances mentioned under the *perfect tense*. In Lev. xix. 20, our version has “liberty given her,” though it should rather be *he has not given her liberty*; a change of nominative which has been adopted in Lev. x. 17, correctly.

The passive forms also occur; as, **נִלָּךְ**, Lev. x. 14; **נִלָּךְ**, Lev. xxvi. 25; **נִלָּךְ**, Lev. xxiv. 20. Also the participle **נִלָּךְ**, Exod. v. 16, 18.

VI. THE VERB **נָתַן** *he died*.

This is the same as the Syriac **ܢܬܢ**, Chaldee **מות**.

INDICATIVE MOOD.

Perfect Tense.

The middle letter of the whole of this tense is **𐤎**; as, **𐤀𐤎𐤗** *he died*; **𐤀𐤀𐤎𐤗** *she died*, Gen. xxiii. 2; **𐤃𐤀𐤎𐤗** *they died*, Exod. iv. 19, etc.

Future Tense.

This is exactly like verbs in Ayin-Vau; as, **𐤀𐤆𐤗𐤀**, **𐤀𐤆𐤗𐤀𐤀**, etc.

IMPERATIVE MOOD.

Singular.

𐤀𐤆𐤗 Deut. xxxii. 50.

Plural.

𐤃𐤀𐤆𐤗

INFINITIVE MOOD.

𐤀𐤆𐤗

𐤀𐤆𐤗𐤗

𐤀𐤎𐤗𐤗

PARTICIPLES.

Present.

M.

F.

Past.

M.

F.

𐤀𐤆𐤗

𐤃𐤀𐤀𐤗 Gen. xxx. 1.

𐤀𐤎𐤗

𐤃𐤀𐤎𐤗

VII. THE VERB **𐤆𐤆𐤀** *he went*.

INDICATIVE MOOD.

Perfect Tense.

This follows the form of verbs in Ayin-Vau; as, **𐤆𐤆𐤀** *he went*, Gen. xxii. 13.

Future Tense.

In this tense ʔ is omitted, on account of the guttural ʕ. (Vide § 28 of this Chapter.)

The INFINITIVE MOOD is ʕʕʕ; as, ʕʕʕʕʕ to go, Deut. xxix. 18.

VIII. THE VERB ʕʕʕ he went.

PEHAL.

INDICATIVE MOOD.

In this mood the verb is formed *regularly*.

IMPERATIVE MOOD.

Singular.

Plural.

ʕʕ or ʕʕʕ

ʕʕʕ or ʕʕʕʕ

INFINITIVE MOOD.

ʕʕʕʕ Gen. xi. 31.

The corresponding conjugation Ethpehel is also found; as, ʕʕʕʕʕ walk, Gen. xvii. 1; ʕʕʕʕʕ walking, Gen. iii. 8.

IX. THE VERB ʕʕʕ he came.

Compare the Syriac [ʕʕ].

PEHAL.

INDICATIVE MOOD.

Perfect Tense.

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
3.	{ M. ᐱᐱᐱ also ᐱᐱᐱ Gen. xlvi. 1. { F. ᐱᐱᐱᐱ	ᐱᐱᐱ ᐱᐱᐱᐱ
2.	{ M. ᐱᐱᐱᐱ { F. ᐱᐱᐱᐱᐱᐱ	ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ
1.	ᐱᐱᐱᐱ and ᐱᐱᐱᐱ	ᐱᐱᐱᐱᐱᐱ

Future Tense.

This is formed *regularly* according to verbs in Pe-Aleph, and *quiescents* of the third class.

IMPERATIVE MOOD.

ᐱᐱᐱ Gen. xxxvii. 13, and ᐱᐱᐱ ᐱᐱᐱ

INFINITIVE MOOD.

ᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱ
 Gen. xxxvii. 10. Gen. xlii. 15. Num. x. 21.

PARTICIPLES.

	<i>Singular.</i>	<i>Plural.</i>
Present.	{ M. ᐱᐱᐱ { F. ᐱᐱᐱᐱ	ᐱᐱᐱᐱ also ᐱᐱᐱᐱᐱᐱ Gen. xxx. 38. ᐱᐱᐱᐱᐱ Gen. xli. 29.

APHEL.

INDICATIVE MOOD.

The perfect and future tenses are formed as usual; thus, *מֵאֵלָה* *he brought*, Gen. xxxvii. 2; *מֵאֵלֵם* *he shall bring*, etc.

IMPERATIVE MOOD.

Singular.

Plural.

*מֵאֵלָה**מֵאֵלֵם*

PARTICIPLES.

מֵאֵלֵם Exod. x. 4.*מֵאֵלֵם* Deut. viii. 16.

This verb is very frequently used in Pehal.

X. THE VERB *אָבַל* *he was able*.

INDICATIVE MOOD.

The *perfect* tense of this verb is *regularly* inflected.

The *future* follows the law of verbs in Pe-Yod; as, *אָבֵל* *I shall be able*, Deut. xxxi. 2; *אָבִיל*, *thou shalt be able*, Exod. xviii. 23, etc. There are cases, however, in which the Hebrew anomaly is adopted; as, *אָבֵיל* *I shall be able*, Num. xxii. 11.

The infinitive, *אָבֵל*, occurs Num. xiii. 31.

CHAPTER IV.

THE PARTICLES.

1. The Particles, which form the third part of speech, are generally understood to comprehend the Pronoun, Adverb, Preposition, Conjunction, and Interjection; or, in other words, all those parts of speech recognized in Greek and Latin, and in the modern European languages, with the exception of the Verb and Noun.

PRONOUN.

2. The Pronoun, as being the most prominent and important of the grammatical divisions included in the term Particle, will be considered in the first place. The Samaritan pronouns may be divided into two classes, as in the other Shemitic languages, viz. *Separables* and *Inseparables*; the latter (except the relative) are sometimes called *Suffixes*, the propriety of which term will appear hereafter.

Under the head of *Separables* are included, Personal Pronouns in the nominative and vocative cases, Demonstratives, sometimes the Relative (which is, however, generally expressed by a *prefix*), and the Interrogative Pronouns.

Under the head of *Inseparables* are classed, Personal Pronouns in the oblique cases or preceded by a preposition, Relative, Reflexive, and Possessive Pronouns.

SEPARABLE PRONOUNS.

PERSONAL.

3. The personal pronouns are, as in other languages, of the first, second, and third persons, in both numbers.

There is only one form for both genders of the first person in each number; in the other persons there is a distinct form for each gender, as the subjoined table will shew:—

TABLE OF PERSONAL PRONOUNS.

<i>Pers.</i>	<i>Singular.</i>	<i>Plural.</i>
1. COM.	ܐܢܝܐ, ܡܢܝܐ, ܡܢܥܢܝܐ <i>I.</i>	ܕܢܝܢܝܐ, ܕܢܝܐ <i>we.</i>
2.	<div> <div> <div>M. ܐܢܬܐ, ܐܢܬܐ</div> <div>F. ܡܠܝܬܐ</div> </div> <div>} <i>thou.</i></div> </div>	<div> <div>ܕܢܝܢܝܐ</div> <div>ܕܡܠܝܬܐ</div> </div> <div>} <i>ye.</i></div>
3.	<div> <div>M. ܐܝܬܐ, ܐܝܬܐ</div> <div>F. ܐܡܝܬܐ, ܡܝܬܐ</div> </div> <div> <div><i>he.</i></div> <div><i>she.</i></div> </div>	<div> <div>ܕܢܝܢܝܐ</div> <div>ܕܡܠܝܬܐ</div> </div> <div>} <i>they.</i></div>

There is another form of the first person singular, viz. ܐܢܝܐ, which sometimes occurs; this form and that first given in the table correspond exactly to the Chaldee ܐܢܝܐ and ܐܢܝܐ; while the second and third forms are the Hebrew ܐܢܝܐ and ܐܢܝܐ. The two forms of the second person masculine are the same as ܐܢܬܐ and ܐܢܬܐ.

The second person feminine is found in Gen. xxiv. 23, *without* a line over it; it corresponds to the Hebrew ܐܢܬܐ, which is usually written ܐܢܬܐ.

The first form of the third person masculine is the same as ܐܝܬܐ, while the second is the Syriac ܐܝܬܐ.

With the first form of the third feminine, compare the Chaldee and Hebrew ܐܝܬܐ.

The second form of the first person plural is manifestly the Chaldee ܕܢܝܢܝܐ.

With the forms of the second plural, compare the Chaldee ܕܢܝܢܝܐ, ܕܡܠܝܬܐ.

With the two forms of the third plural, compare ܕܢܝܢܝܐ masc. and ܕܡܠܝܬܐ fem.; for, by interchanging the quiescents ܐ and ܐ

'of the same organ,' the Chaldee forms are easily transformed to the Samaritan.

DEMONSTRATIVE PRONOUNS.

4. These are included in the following table:—

<i>Singular.</i>		<i>Plural.</i>
M.	ܕܬ, ܕܡܕܬܐ, ܕܡܢܬܐ <i>this.</i>	
F.	ܕܬ, ܕܬܬ <i>this.</i>	C. ܕܡܠܬ <i>these, those.</i>
C.	ܕܬ, ܕܬ <i>this, that.</i>	

Compare the first form of the masculine singular with the Chaldee ܕܬ, and the second and third with the Hebrew זה.

With the feminine forms, compare the Chaldaean ܕܬܬ.

The first forms of the masculine and feminine, as will be observed, are repeated as of common gender; this arises from their indiscriminate use, somewhat similar to that of זה and זאת among the Hebrews.

With the common form of the plural, compare ܕܡܠܬ.

It must be observed, that many of the Personal and Demonstrative Pronouns receive ܕ emphatic as a *prefix*; thus, ܕܕܬܬܬܬܬܬ *that very place*. Again, ܕܡܠܬܬܬܬܬܬܬܬܬ *these very stones*.

RELATIVE PRONOUNS.

5. Like the Hebrews, the Samaritans have a *separable* relative pronoun, viz. ܕܡܬ; its use, however, is generally superseded by the *prefix* ܕ, like the Chaldee ܕ from ܕܬ. It is common in number and gender; thus, ܕܡܬܬܬܬܬܬܬܬܬܬܬܬ *thy stranger, who is in thy cities*, Exod. xx. 10; ܕܡܬܬܬܬܬܬܬܬܬܬܬܬܬܬܬ *thy gods, which brought thee up*, Exod. xxxii. 4.

INTERROGATIVE PRONOUNS.

6. There are two forms of this pronoun; the first ܒܐ, Chald. ܒܐ, which is used of persons, and equivalent to our *who*?—the second ܐܐ, Chald. ܐܐ, used of things, and like our *what*? Thus, ܡܢܐ ܒܐ ܠܐܒܐ *whose daughter are you*? and, ܐܐ ܐܐ *what is his name*? The neuter form ܐܐ, as it may be called, sometimes appears to lose its sense when used with prefixes; thus, ܐܐܐ *like as*. There is also another interrogative form ܒܐ, found in Gen. xxxii. 29; as, ܡܢܐ ܒܐ ܠܐܒܐ *why seek for my name*?

Before proceeding to the Inseparable Pronouns, it must be observed that, to express the words ‘self,’ ‘the same,’ ‘the very one,’ the Samaritans follow the Hebrews in substituting ܐܐ for its equivalent ܐܐ, as in Gen. vii. 13, ܒܐ ܐܐ ܐܐ *in this very day*. Compare the Syriac ܐܐ which is used in a similar manner; as, Rom. ix. 3, ܐܐ ܐܐ *I myself*. So 1 Cor. vi. 7, ܐܐ ܐܐ *you yourselves*.

It is probable that ܐܐܐ, synonymous with ܐܐ, as well as ܐܐ *the soul*, are used as reciprocals, in the sense of the Latin ‘seipsum.’ This inference is justified by the numerous examples found in the New Testament, in which it is so employed by the Syrians.

The Samaritans apparently use ܐܐ *the heart*, reciprocally; as in Gen. xviii. 12, where we find ܐܐ ܐܐ *and Sarah laughed within her heart*, i. e. herself.

INSEPARABLE PRONOUNS.

7. These Pronouns, which may also be called *suffixes*, from the peculiarity of their being joined to the end of

words with which they coalesce, include the Personal Pronouns with a preposition, Reflexives, and Possessives.

They are contained in the following table:—

<i>Person.</i>	<i>Singular.</i>	<i>Plural.</i>
1. COM.	𐤎, 𐤎𐤁	𐤁𐤁, 𐤁
2.	<div> <div> M. 𐤆, 𐤆𐤁</div> <div>F. 𐤆𐤎, 𐤆𐤁, 𐤆</div> </div>	<div> 𐤁𐤆𐤁, 𐤁𐤆𐤆𐤁, 𐤁𐤆𐤆𐤁</div> <div>𐤁𐤎𐤆, 𐤁𐤆, 𐤁𐤆𐤆, 𐤁𐤆𐤆𐤁</div>

These inseparables are not joined to nouns, verbs, and particles *indiscriminately*; it will be proper therefore to make a few remarks on their use.

With respect to the *first* person, it must be observed, that the form 𐤎 of the singular is joined to nouns of both numbers; thus, from 𐤑𐤁 comes 𐤎𐤑𐤁 *my lord*; from 𐤎𐤁𐤑 *sons*, we have 𐤎𐤎𐤁𐤑 *my sons*, which is contracted into 𐤎𐤁𐤑, as in the Hebrew.

There are some instances in which 𐤎 is joined to verbs; as, 𐤎𐤕𐤆𐤆 *he sent me*, Gen. xlv. 5, Exod. iii. 14. This is frequently the case when the letter immediately preceding the *suffix* is essentially radical.

The second form, however, is that usually found with verbs; as, 𐤎𐤁𐤎𐤕𐤑𐤁 *thou hast blessed me*; 𐤎𐤁𐤎𐤎𐤕𐤑𐤁 *he shall see me*, etc.

Both forms of the *first* person plural are used with nouns and verbs; instances of the first are, 𐤁𐤁𐤆𐤆𐤎 *our God*; 𐤁𐤁𐤎𐤑𐤑𐤁 *our sepulchres*; 𐤁𐤁𐤎𐤕𐤑𐤁 *our fathers*. Again, 𐤁𐤁𐤑𐤆𐤎 *he made us go up*, Exod. xxxii. 1; 𐤁𐤁𐤎𐤑𐤆𐤎 *thou*

hast led us out, Num. xxi. 5. Instances of the second form are, *ኃሉሕጠጊሉ* *our sister*, Gen. xxiv. 60; *ኃሉጠጋኔ* *he delivered us*, Exod. ii. 19.

8. Upon the suffix *ሕ* of the *second* person, the following remarks may be made.

It is found with nouns of both numbers for the masculine gender; and, for the feminine gender, with nouns plural; as, *ሕኋጊሉ* *your God*; *ሕሉዓዓን ሕዓዓ* *your son and your daughter*; *ሕሉኋዓሉ* *your fathers*; *ሕጠጋጠጋ* *your eyes*, etc. In Gen. xix. 12, *ጠ* is inserted before the terminal *ሕ*; for, in speaking of Lot's daughters, we find *ሕጠሉኃ* *your daughters*. This insertion of *ጠ* must not be confounded with the feminine form *ሕጠ*, which is used with singular nouns; as, Gen. iii. 16, *ሕጠዓገ* *your husband*; *ሕጠጋሉ* *your seed*, Gen. xvi. 10.

The form *ሕ* is also found with verbs; as, *ሕሕዓሉ* *he loved thee*; *ሕሉሕጠዮሉ* *have I established thee*, Exod. ix. 16; *ሕኋጊሕሉ* *I will send thee*, Gen. xxxii. 26. The terminal *ሕ* with the *epenthetic* *ኃ* is usually found with the future tense; as, *ሕኃጋጋሉ* *I will make thee*, Gen. xii. 2; *ሕኃሉጋሉ* *I will restore thee*, Gen. xxviii. 15, etc.

The *ጠ* of the feminine form *ሕጠ* is usually omitted when joined with a particle; as, *ሕጊ* *to thee*, Gen. xx. 16; *ሕኃሕ* *from thee*, Gen. xxx. 2; *ሕጠጊ* is found in Exod. ii. 7.

The first form *ኃኃሕ* of the *second* person *plural* masculine is found with nouns and verbs; but with the latter it is generally not suffixed immediately, but with the interposition of the characteristic of the accusative case; as, *ኃኃሕኋጊሉ* *your God*; *ኃኃሕሉኋዓሉ* *your fathers*; *ኃኃሕጠ ሉጋሕጠጋ* *and will lead you*, Gen. xlvi. 21. It is also found with particles; as, *ኃኃሕጊ* *to you*, *ኃኃሕሕ* *with you*, etc., though

in this case the second form **נָצַץ** is usually employed; as, **נָצַצְנִיָּא** *from you*, Deut. ii. 4, etc.

The latter form is not only found with the particles, but also with nouns; as, **נָצַצְנִיָּא · 277 · נָצַצְנִיָּא · 27** *in your heart and in your soul*, Deut. xi. 18.

The last form in both genders, viz. **נָצַץ**, is a verbal suffix, and is formed by means of the *epenthetic* **נ**, from **נָצַץ**, like **נָ** from **נָ**.

The first two forms of the feminine plural are joined to nouns; as, **נָצַצְנִיָּא** *your soul*; sometimes by the insertion of **נ**, as in the case of the masculine suffixes; thus, **נָצַצְנִיָּא** *your father*, Gen. xxxi. 5. The other forms of the feminine are found with verbs.

9. The form **נָ** of the *third* person *singular* is found with nouns of both numbers, also with verbs; as, **נָ** *his head*; **נָ** *her seed*; **נָ** *he set him*, Gen. xlvii. 7; **נָ** *I drew him forth*, Exod. ii. 10. In the masculine gender, **נָ** is sometimes *suffixed* by the interposition of **נ**; as, **נָ** *his father-in-law*, Exod. iii. 1; **נָ** *he shewed him*, Exod. xv. 25. The **נ** was probably added to mark distinctly the difference between the word and its suffix. Compare remarks on verbs, § 7.

The second form **נָ** of the masculine gender, is used with plural nouns, as, **נָ** *his eyes*; **נָ** *his sons*, Gen. ix. 1; Chald. **נָ**, Syriac **נָ**, etc.

This terminal is found also with singular nouns and particles, in which case **נ** is inserted before the suffix; as, **נָ** *his father*, Gen. xlv. 1, xlvii. 11; **נָ** *his brother*, Exod. xvi. 15; **נָ** *upon him*, etc.

The suffix **נָ** of common gender, formed by the *epenthetic* Nun from **נָ**, is used with verbs; as, **נָ** *I will*

destroy him, Exod. xxxii. 33; *ሕጠኋልጠ shall hate her*. Deut. xxii. 13. It must be observed that it is mostly employed with the *future* tense, and, comparatively speaking, is very seldom found with the preterite; as, *ሕጠዓሠ he placed him*, Deut. xxxii. 10.

The first two forms of the *plural* number *masculine* are joined with nouns of the singular number, the second being that which is usually employed; as, *ሕጥኡ their hand*, Gen. xxxvii. 22; *ሕጥኡሠልሠ on their left hand*, Exod. xiv. 22. Also with nouns of the plural number; as, *ሕጥኡአባአ their fathers*, Exod. xii. 40; *ሕጥኡጠጠሕጥ*, Gen. xii. 5.

The third form, *ሕጥ*, is masculine, and is only employed with verbs; as, *ሕጥሠላዓአ I will bless them*, Num. vi. 27; *ሕጥሕጥሕጥ ሕጥሕጥሕጥ they struck them and bruised them*, Num. xiv. 45. This suffix is not, however, used exclusively, since the simple form *ሕጥ* occurs; as, *ሕጥሕጥ he slew them*, Gen. xiv. 16; *ሕጥላዓላ*, Num. xvi. 39. Vide Deut. ix. 17.

The *feminine* forms of this person, viz. *ሕጥ* and *ሕጥ*, are used with nouns of both numbers; as, *ሕጥሕጥሕጥ their judgment*, Num. xxvii. 5; *ሕጥሕጥአ their father*, Num. xxvii. 7, etc.

The last form, *ሕጥ* of the feminine gender, may be joined to verbs, but very seldom occurs. The student must be careful to distinguish it from the same form, which is used for the first person plural.

These pronouns, it will be observed, serve for the Personal Pronouns in the oblique cases, for the Possessives, and Reciprocals.

10. The relative pronoun is usually expressed by the prefix *ከ*, which is employed like the Chaldee *כ*.

ON THE MODE OF SUFFIXING.

11. In adding the inseparables to nouns of the absolute state, the 𐤀 characteristic of the feminine is changed into 𐤁; as, 𐤀𐤆𐤆𐤁𐤀 *a handmaid*, 𐤓𐤁𐤆𐤆𐤁𐤀 *my handmaid*, Gen. xvi. 2. If the noun be plural, the terminal 𐤃 or 𐤄 of the plural *formative* is omitted, and the suffix added to the remaining part; as, from 𐤆𐤓𐤁𐤆 *sons*, comes 𐤆𐤓𐤁𐤆 *his sons*, etc.

But if the noun be in the emphatic state, the 𐤀 is wholly omitted, and the suffix takes its place; as, 𐤀𐤍𐤏𐤏 *the soul*, 𐤓𐤍𐤏𐤏 *my soul*; 𐤀𐤏𐤏𐤏 *the wife*, 𐤆𐤏𐤏𐤏 *thy wife*; 𐤀𐤏𐤀𐤆𐤆𐤀 *fathers*, 𐤆𐤆𐤏𐤀𐤆𐤆𐤀 *our fathers*.

12. There are three nouns which deserve especial consideration; these are, 𐤆𐤏 *a father*; 𐤏𐤏𐤏 *a brother*; 𐤆𐤏𐤏 *a father-in-law*. These nouns are connected with their suffixes by inserting 𐤆, like the Chaldee and Syriac; or 𐤓, like the Hebrew.

The following are examples of this peculiarity:—

Examples of 𐤆𐤏; as, 𐤀𐤆𐤆𐤏, 𐤆𐤆𐤆𐤏, 𐤆𐤆𐤀𐤆𐤆𐤏, etc., with 𐤆; 𐤆𐤓𐤆𐤏, 𐤆𐤆𐤓𐤆𐤏, 𐤆𐤆𐤀𐤓𐤆𐤏, with 𐤓.

Examples of 𐤏𐤏𐤏; as, 𐤆𐤏𐤏𐤏, 𐤀𐤏𐤏𐤏, 𐤆𐤆𐤏𐤏𐤏, etc., with 𐤆; and 𐤆𐤓𐤏𐤏𐤏, 𐤆𐤆𐤓𐤏𐤏𐤏, etc., with 𐤓.

Examples of 𐤆𐤏𐤏 are rare; as, 𐤓𐤏𐤏𐤏, Exod. xviii. 1; 𐤆𐤓𐤏𐤏𐤏, Gen. xxxviii. 13. Also with 𐤓 in Gen. xxxviii. 25; as, 𐤀𐤓𐤏𐤏𐤏 *her father-in-law*.

This is not, however, the case with the suffix of the first person; for in Gen. xx. 12, we find 𐤓𐤆𐤏𐤏 · 𐤏𐤏𐤏 *daughter of my father*; and in Gen. iv. 9, 𐤀𐤆𐤏𐤏 · 𐤓𐤏𐤏𐤏 · 𐤀𐤏𐤏𐤏 *am I my brother's keeper?* In both these instances, however, the nouns are in 'regimen,' which may probably account for the deviation from the general rule.

13. The suffixes are usually added to verbs without changing any letter; as, *𐤌𐤁𐤅𐤂* *he led me*, Gen. xxiv. 27; *𐤏𐤕𐤏𐤁* *they made thee go up*, Exod. xxxii. 4, etc.

Quiescents of the third radical in *𐤀* or *𐤁* sometimes vary from this rule. These letters may be changed into *𐤀*; as, *𐤁𐤕𐤀𐤏* *he numbered them*, Num. i. 19; *𐤁𐤕𐤌𐤁* *he delivered us*, Exod. ii. 19; *𐤁𐤕𐤀𐤕* *he overlaid them*, Exod. xxxvi. 36. They are also sometimes omitted; as, *𐤌𐤁𐤅𐤕* *he shall see me*, Exod. xxxiii. 20.

14. The *epenthetic* *𐤁* between the verb and its suffix is so often used by the Samaritans, that, by coalescing with the *suffixes* themselves, an entirely new series would seem to have arisen. See the table, p. 72.

15. The *interposition* of *𐤀* which sometimes occurs may be accounted for by supposing it to be a contraction of the case-mark *𐤀𐤌*; thus, *𐤏𐤕𐤏𐤕𐤏*, Deut. iii. 3, is the same as *𐤏𐤕𐤀𐤌𐤏𐤕𐤏*; similarly, *𐤁𐤕𐤀𐤕𐤀𐤕* for *𐤁𐤕𐤀𐤌𐤏𐤕𐤀𐤕* *they saw them*. In fact, the pronominal suffixes, especially *𐤏𐤕𐤏* and *𐤏𐤕*, are frequently found separated from the verb by *𐤀𐤌*; as, *𐤁𐤕𐤏𐤕𐤀𐤌𐤏𐤕𐤀𐤕* *he will bless you*, Deut. i. 11; *𐤁𐤕𐤀𐤌𐤏𐤕𐤀𐤕* *he blessed them*, Exod. xxxix. 43.

16. There are cases in which the methods employed by the Hebrews in suffixing the particles have also been adopted by the Samaritans; thus, *𐤕𐤌𐤀𐤕𐤏𐤕*, Gen. xix. 16, 30; instead of which *𐤏𐤕𐤀𐤕𐤏𐤕*, Gen. xxxvi. 6, and *𐤏𐤕𐤀𐤕𐤏𐤕* Num. xxxvi. 2, are more usually employed. Such instances of Hebrew usage are perhaps due to the carelessness of the copyists, who from their acquaintance with that language, may have foisted in forms which are undoubtedly opposed to Samaritan usage.

ADVERB.

17. The adverbs, as well as the prepositions and conjunctions, may perhaps be considered as having been originally substantives in the constructive state. Some of them consist of *radical* letters alone; as, **ᐱᐅᐅ** *suddenly*; **ᐱᐅᐅ** *against*; **ᐱᐅᐅ** *before*. Others are formed with *serviles*; as, **ᐱᐅᐅᐅᐅ** *little*, or *too little*; **ᐱᐅᐅᐅᐅ** *in order that*, etc. It is scarcely worth while, in a rudimentary work like the present, to discuss the senses of the substantives from which these particles are derived. The syntax of the adverb will be found in the Chapter on that subject.

A list of adverbs is subjoined, slightly differing from that given by Cellarius, which will be found exceedingly useful for reference.

ᐱᐅᐅ where	ᐱᐅᐅᐅᐅ nay
ᐱᐅᐅᐅᐅ } hitherto (<i>a</i>)	ᐱᐅ behold, lo!
ᐱᐅᐅᐅᐅ }	ᐱᐅᐅᐅᐅ moreover
ᐱᐅᐅᐅᐅ } so, also	ᐱᐅᐅᐅ then; <i>also</i> ᐱᐅᐅᐅ
ᐱᐅᐅᐅᐅ }	ᐅᐅ when, since
ᐱᐅᐅᐅᐅ verily	ᐅᐅᐅ already
ᐱᐅᐅ not; <i>prohibitive</i>	ᐱᐅᐅᐅ like as, Lev. xix. 34.
ᐱᐅᐅ if, since, where;	ᐅᐅᐅᐅ like as
Heb. ᐱᐅᐅ	ᐅᐅ so, also
ᐅᐅᐅᐅᐅᐅ before that	ᐅᐅᐅ not
ᐅᐅᐅ so, just as	ᐅᐅᐅ oh that, perchance
ᐅᐅᐅ why, because	ᐅᐅᐅᐅ } only
ᐅᐅᐅ for ᐅᐅᐅ behold	ᐅᐅᐅᐅᐅᐅ }
ᐅᐅᐅᐅ here, hither	ᐅᐅᐅᐅᐅᐅ not, nothing
ᐅᐅᐅᐅᐅᐅᐅ however	ᐅᐅᐅᐅᐅᐅᐅ wherefore (<i>β</i>)

בַּתָּו in vain, gratis	עַדְכָּנְהוּ hitherto, moreover
מֵעַתָּה since	מֵעַתָּה hitherto, more
כֵּן how	בְּעֵתָּה suddenly
עַלְכָּנְהוּ above	לְעֵתָּה little, too little
מֵאַתָּה whence (β)	רַב much, exceedingly
כֵּן } now	מֵעַתָּה and מֵעַתָּה now (γ)
מֵעַתָּה } now	כֵּן מֵעַתָּה same as רַב
עַדְכָּנְהוּ } as far as	בְּעֵתָּה there
עַדְכָּנְהוּ } as far as	

The adverb marked (α) is generally used of the *continuation* of time. The final א is omitted with a suffix; as, מֵעַתָּה, Exod. ix. 17.

Those marked (β) are interrogative adverbs. The former is from אֵן and ע; Greek *διότι*. The latter is a compound of אֵן and מֵן, that is *from where*; Latin *unde*; Greek, *πόθεν*.

The adverb marked (γ) is the Hebrew עַתָּה; it is properly an imperative mood; its plural, עַתָּה, is found in Gen. xlv. 4, but the singular form, מֵעַתָּה, may be used in a plural sense; as in Exod. xii. 3.

The student is recommended to get this table of adverbs by heart; inasmuch as frequent recurrence to the Lexicon, in the present state of Samaritan lexicography, is not only tedious, but requires more than ordinary skill and perseverance to render it practically useful.

PREPOSITION.

18. The Prepositions may be divided into two classes, like the Pronouns, viz. Separables and Inseparables or Prefixes. As regards the former class, it is sufficient to

observe that they are generally employed as in the other Shemitic languages.

The following Table of them, formed from that of Cellarius, will be read advantageously, inasmuch as it contains those which are mostly in use:

2 ^h at, to	h ^h 2 } at, to
2 ^h m ^h at, to, near	ḡm2 } at, to
22ḡ on account of	22ḡ ^h same as 22ḡ
ḡm between	ḡ2 ^h below, beneath
h ^h 2 ^h beside, except	ḡ2 ^h without, from (γ)
ḡ ^h after, behind	h ^h m ^h ^h within
m ^h on account of (a)	ḡ from, before
m ^h ḡ behind, after	ḡḡ as far as
h ^h m2 ^h for, in the place of	2 ^h upon (δ)
ḡ2 ^h over against; also	ḡ ^h with, together with
with prefix 2.	2ḡ against, afar; with
m ^h under, below; with	prefix 2, accord-
prefix ḡ	ing to, nigh to
h ^h 2 } within	ḡḡ } before, in the
ḡ2 also ḡ2 } within	ḡ } presence of;
2ḡ beyond, afar (β)	also with the prefixes 2, ḡ

The preposition marked (a) is accompanied by 2^h, Gen. xx. 3; it is like the Hebrew עַל.

That marked (β) is read, in some cases, with ḡ prefixed. The preposition (γ) is formed by means of a double prefix. (δ) also is formed in a similar manner to (γ); thus, 2^h2^h is a *pleonasm*, with the same force as 2^h.

The pronominal suffixes are added to these prepositions in the same way they are added to nouns; thus, m^hḡ^h with me; ḡ^h from thee; ḡ^hḡ^h after them, etc.

19. Some of these prepositions, as in the Hebrew, insert *מ* between themselves and the suffix; as, *זמל* upon him; *בנמל* upon us; *במפני* in thy presence; *במפניהם* before them, etc.

The two prepositions *בין* and *עמ*, which latter is used for the Hebrew *לפי*, are found with and without the *מ* inserted; as *ביןך* between thee; *ביןכם* between you; *בנך* to you; *בנחם* to them, etc.

Generally speaking, the others adopt the common rule, though there are many exceptions.

20. The preposition *ל* not only assumes *מ*, but, in addition to it, *ז*; as, Gen. xxxviii. 13, xlv. 1, *לז*; in the latter place, however, the *ז* is marked by a small horizontal stroke, signifying that the letter was inadvertently inserted.

For further information respecting the construction of the Prepositions, see the Syntax.

INSEPARABLE PREPOSITIONS.

21. These consist of single letters, and are joined to nouns, to verbs in the infinitive, and to particles, by *prefixing* them: from which circumstance the name sometimes given to them is derived.

These prepositions are *א*, *ב*, *ל*, *מ*, corresponding exactly to the same *prefixes* in Hebrew. It will be observed that the complete forms *בא* and *לא* are generally used with the *suffixes*.

The following examples will shew how these prepositions are connected with the *suffixes*: *בך* in you; *בהם* in them; *לו* to him; *לנו* to us, etc.; *בך* from thee, Gen.

xxx. 2; 𐤆𐤀𐤃𐤆 *like as thee*, Deut. xviii. 18. For further information, see the Syntax.

CONJUNCTIONS.

22. The following list is from that given by Cellarius:

𐤓𐤀 or, either	𐤆𐤃𐤆	} lest (α)
𐤀𐤃𐤀 but	𐤆𐤃𐤆𐤃	
𐤆𐤃𐤀 unless	𐤃𐤆 same as 𐤀𐤃𐤆	
𐤀𐤓𐤃𐤀 if not, unless	𐤀𐤃𐤆 because, for (β)	
𐤆𐤀 if	𐤆𐤆 because, if, that	
𐤃𐤀 also, moreover	𐤆𐤆 because	
𐤃𐤓𐤆𐤆 in order that; also	𐤓𐤆𐤆 because; also with the	
𐤆𐤆 but [with prefix 𐤃	prefix 𐤆	
𐤆𐤆 but, only; lest	𐤆𐤆 same as 𐤆𐤀	
(Gen. iii. 3.)		

The conjunction marked (α) is read with 𐤆𐤆; as, ' 𐤆𐤆 𐤆𐤃𐤆 *so as not*. That marked (β) is found with 𐤀𐤃 in the sense of *that not*; and with 𐤆𐤀 in the sense of *but that*.

The prefix 𐤆 *and*, is also a conjunction; it is not *conversive*, as in Hebrew.

GENERAL REMARKS ON THE PARTICLES.

23. We must not omit to mention here the *prefix* 𐤆, which is rarely used in the Samaritan with the force of the Greek article, like the corresponding Hebrew *prefix* 𐤱, except in some nouns purely Hebrew; as, 𐤆𐤓𐤀𐤃𐤀 *the God*; 𐤆𐤆𐤀 *the man*. It is also employed with the pronouns; as, 𐤀𐤆𐤆 *he*; 𐤀𐤓𐤆𐤆 *she*; 𐤆𐤆𐤆 and 𐤆𐤆𐤆 for 𐤆𐤆 and 𐤆𐤆 respectively; 𐤆𐤓𐤃𐤆𐤆 *these*, 𐤆𐤆𐤆𐤆 *they*, etc.

The following are instances of its use with the participles;

מלחם ה' ἐρχόμενος, Exod. xiv. 19; פאצא ה' ἀναγὰγον, Levit. xi. 45; אדא ה' κατοικῶν, Deut. i. 44.

24. The use of א, as explained in the previous article, must be carefully distinguished from that in which it is interrogative; as, אבא·מא·אדאבא *am I my brother's keeper?* Gen. iv. 9; so in Gen. xlv. 3, אמא·מא·אדא *is my father yet alive?* etc. In Deut. xxxii. 6, א is put for א; as, אמא·א·א·אמא *is not he thy father?*

25. The Samaritans do not appear to employ א as a *suffix* like ה of the Hebrews, expressive of *motion* or *rest*. For though אדא is sometimes found without the preposition ז, א can scarcely be held to supply its place; because instances occur of דא without א, as in Gen. xii. 5, where ellipses of the preposition ז are manifest.

ON THE PERMUTATION OF LETTERS.

26. No letters in the Samaritan language undergo such various permutations as those which are usually, though improperly, called gutturals; viz. ד, א, א, א. The letter ד is very frequently written for א; as, אדא for אדא; אדא for אדא; זא for זא, etc.

This letter is also found written for א; as, אדא *if*, for אדא; אמא for אמא. So אדא for אדא *a mother*; זא for זא, etc. On the other hand, א is found for ד; as, אדא for אדא, etc. The guttural א is found for ד; as, אדא for אדא. Also for א; as, אדא for אדא.

The guttural א is found for ד; as, אדא for אדא. Also for א; as, אמא for אמא.

The above are only a few examples of such permutations; numerous others could be produced, but may be safely left

to the student's own observations. Such variations are not easily to be accounted for, except on the principle that "letters of the same organ may be interchanged promiscuously."

27. Other letters are found interchanged, besides the gutturals; as, 9 for 7 in 999, instead of the Hebrew הִשָּׁה *he shewed*; 97 for 77, etc. Also ʔ for ʕ; as, ʔʔ29 for ʕʕ29, Gen. xxv. 32.

Similarly, ʕ is found for ʔ, and 9 for ʔ. Various others are given by Morinus. These are sufficient, however, for our purpose.

28. Besides interchanging letters, the Samaritan, like most other languages, is affected by those changes known as *metathesis* and *aphæresis*. Thus, ʔʕ9 for ʔ9ʕ; ʕʕʕʕʕ for ʕʕʕʕʕ. So 9ʕ for ʕ9; 9ʕ9 for ʕ9ʕ, etc. Instances of *aphæresis* are 2ʔʕ for the complete form 2ʕʕ; ʕ9 for ʕ9ʕ; 99 for 99ʕ, etc.

29. Before concluding, we shall give a few examples of *crasis*; thus, 9ʕʕ · ʕ9 *behold I*, becomes, Gen. xxii. 11, 9ʕʕ9; similarly, ʕʕʕʕʕ *behold ye*, Deut. i. 10. This change especially takes place with the particle ʕ2 and verbs; as, 9ʕʕʕ2, Deut. iii. 26; ʕʕʕʕʕʕ2, Gen. xxxvii. 22, etc. I confess, however, I have some doubt as to the legitimacy of the *crasis* in the latter case.

S Y N T A X.

CHAPTER V.

ON THE NOUNS.

1. One substantive depending on another is frequently used by the Samaritans instead of an adjective; thus, *ḥṣṣṣṣ ḥṣṣṣ ḥṣṣṣ ḥṣṣ ḥṣṣṣṣ* and his mother took for him an ark of bulrushes, Exod. ii. 3; *ḥṣṣṣṣṣṣ ḥṣṣṣ ḥṣṣṣṣ ḥṣṣṣ* and the clothes of service and the garments of holiness, Exod. xxxi. 10; *ḥṣṣṣ ḥṣṣṣṣ* sacrifices of righteousness, Deut. xxxiii. 19.

2. A substantive is frequently used, as in the first section, instead of an adjective, to denote the materials of which anything is composed; as, Exod. xxviii. 17, ንፃሉ ለንጋረሥ ለጽሑፍ *rows of stone*. In this place we may notice the phrase ሁለት ዓመት ሁለት ዓመት ሁለት ዓመት, Gen. xli. 1, signifying *two years of days*, or *two full years*, as it is rendered in our version; it must be observed that the governing noun is in the absolute state, and not in the constructive, as is generally the case; the nouns *governing* and *governed* must therefore be considered in *apposition*, the former expressing the whole, the latter parts thereof.

3. The cardinal numerals from three to ten inclusive interchange their genders, as in the Hebrew, inasmuch as feminine forms are joined with masculine nouns, and *vice versâ* ; thus,

ሠጠኳሥ · ስጠሉላሉ *two years*, Gen. xlv. 6; ጳጥጴ · ጳሠንጠ *one day*, Gen. i. 5, etc., are *concordant*; but ንጠኔዓ · ጳሉጊሉ *three sons*, Gen. vi. 10; ጳጥዓሉ · ንጠኔጥጊሥ *four kings*, Gen. xiv. 9; ሠጠኳሥ · ሠሠጴ *five years*, Gen. xlv. 11; · ጥዓሥ ንሉንዓጋ *seven kine*, Gen. xli. 18; ጳጥሥሉ · ሠጠዓጋ *nine bullocks*, Num. xxix. 26; ንንሉሉ · ዓቕጥ *ten she-asses*, Gen. xlv. 23, are all *discordant* in gender, and in *number* also; the singular numeral being added to a plural noun.

It will appear by the subjoined examples that the cardinals are used in the constructive as well as in the absolute state; as, ንጠሥኔ · ጠሉላሉ *two of his wives*, Gen. xxxii. 22; ጳጠዓንሉ · ሉኔሠሉ *eight of oxen*, Num. vii. 8; ጳጠጊጊሠሠ · ሉዓቕጥ *ten of sayings or commandments*, Deut. iv. 13, etc.

4. The cardinal numerals *usually* precede their nouns, as our examples will shew; this is, however, by no means always the case, as they sometimes follow; in which situation ኃጴ *one* is always found.

5. Those numerals which are multiples of ten are joined to singular and plural nouns; ሠጠጊሠገ · ሠጠሉጊሉ *thirty camels*, Gen. xxxii. 15; ጊቕኔ · ሠጠዓሥጥ *twenty silver pieces*, Gen. xxxvii. 28; ጳሉሥ · ሠጠሉጊሉ *thirty years*, Num. iv. 3.

6. The *composite* numerals from ten to one hundred are usually so arranged that the less precedes the greater; as, Gen. xxxii. 22, ዓቕጥ · ጳጥጴ *eleven*; ዓቕጥ · ጥዓሉ *fourteen*, Num. xxix. 20, etc. The *composite* numerals beyond one hundred are free from this restriction, and can either follow or precede; ንሉንሠ · ሉጊሉን · ዓቕጥ · ጳኔሠሉ *three hundred and eighteen*, Gen. xiv. 14; ሠጠዓቕጥን · ጳሉሠ *one hundred and twenty*, Deut. xxxiv. 7.

7. The ordinal numerals do not exceed ten in number;

for beyond that number, their place is supplied by the cardinals; as, *ሠጠጥጥላላጽ ሉኃሠጥ* in the fortieth year, Num. xxxiii. 38.

8. The noun substantive is frequently doubled, so as to convey the idea of a whole, comprehending a series of individuals of the same kind; thus, in Lev. xxiv. 15, *ሠኃላ ጻፈላ ረገሞ ህላ ሠኃላ* *whosoever curseth his God*; that is, *every man*, without exception.

This repetition of the substantive frequently implies *multitude*; as, in Gen. xiv. 10, *ህላጥጠጥ ህላጠጥ ህላጠጥ* *many slime-pits*; or, as it is rendered in our authorised version, “full of slime-pits.”

The repetition in Gen. xxxii. 16, has a *distributive* sense; *ላጥጥ ላጥጥ ገጠጥጥ ጥላጥ ጥጥጥ* *and he delivered them into the hand of his servants, drove by drove.*

This repetition expresses duality and diversity in Deut. xxv. 13, *ህጥላ ህጥላ* *two different stones*, or two stones of different weight.

9. It has been previously said that one noun dependent on another is frequently used instead of an adjective; there are cases in which the governing noun has the force of an adjective; as, *ገጥላ ሠጠጥ ጻኅጥላ ጻላላ ጠገላ ላጥጥ* *and as for the flower of his captains he hath drowned it in the Red sea*, Exod. xv. 4, rendered “chosen captains” in our version.

The construction just explained is that always followed by *ጊህ*, the signification of which, since it is properly a substantive, is ‘the whole’; as, *ገጠጥ ጊህህ* *more than all his children*, Gen. xxxvii. 3, properly, *the whole of his children*; *ጠጥ ህገጊህ* *we all are sons*, Gen. xlii. 11; *ጠጥጥ ጊህ* *all of my goodness*, Exod. xxxiii. 19; *ህላጥጥ ጊህ* *all thy work*, Deut. v. 13. In the two last examples the *con-*

struction may be inferred from the former ones, where a discrepancy of number exists between 𐤆𐤓 and the governed noun.

10. By joining a noun with itself in the plural number, a superlative sense is frequently conveyed; as, 𐤀𐤌𐤌𐤔𐤕𐤕 · 𐤌𐤔𐤕𐤕 *holy of holies*, Exod. xxvi. 33; 𐤁𐤌𐤌𐤔𐤕𐤕 · 𐤌𐤔𐤕𐤕 *servant of servants*, Gen. ix. 25; 𐤀𐤌𐤀𐤆𐤕 · 𐤀𐤆𐤕 *God of gods*, Deut. x. 17.

11. The governed noun of two nouns in *regimen* may have either a *subjective* or *objective* sense; thus, · 𐤀𐤕𐤀𐤕𐤕𐤕𐤕𐤕𐤕 𐤔𐤕𐤕𐤕 may be either *the injury* inflicted on Sodom, or, *the injury* inflicted by Sodom on others. In Gen. xviii. 20, 𐤔𐤕𐤕𐤕 · 𐤀𐤕𐤕𐤕𐤕𐤕 *the cry about Sodom*, the relation is objective. In Gen. i. 26, 𐤀𐤕𐤕𐤕 · 𐤀𐤌𐤕𐤕𐤕𐤕𐤕 *the fishes of the sea*, the relation is subjective. 𐤔𐤌𐤕𐤕 · 𐤌𐤀𐤕𐤀𐤕𐤕𐤕𐤕 *my wrong* be upon thee, Gen. xvi. 5; here the suffixed pronoun is objective. 𐤀𐤀𐤌𐤕𐤕 · 𐤌𐤕𐤕𐤕𐤕𐤕 *the days of his mourning*, Gen. l. 4; here it may be subjective or objective,—in the former case referring to Joseph, and in the latter to Israel. The reader who has an acquaintance with Latin and Greek, will immediately see that the Samaritan usage here precisely accords with that of the genitive, objective, and subjective in those languages.

12. When one noun depending on another is used for an adjective, the suffixed pronoun, if there be any, is sometimes added to the governing, at other times to the governed noun; thus, in Lev. xx. 3, 𐤌𐤌𐤔𐤕𐤕 · 𐤔𐤕𐤕𐤕 *the name of my holiness*, instead of 𐤌𐤔𐤕𐤕 · 𐤌𐤕𐤕𐤕 *my name of holiness*, or, *my holy name*, as it is usually rendered; 𐤌𐤌𐤔𐤕𐤕 · 𐤀𐤕𐤕𐤕 *the mountain of my holiness*, instead of 𐤌𐤔𐤕𐤕 · 𐤌𐤀𐤕𐤕𐤕 *my mountain of holiness*, or, *my holy mountain*, etc.

13. The adjective, when qualifying a substantive, is

14. The Hebrews and Samaritans sometimes use a substantive accompanied by a preposition with the same force as an adjective; thus, Exod. i. 14, **אֲרֶץ מִצְרַיִם** *work in the field*, i. e. 'field-work.'

With מנא, which is supposed to be of the singular number, compare רעי, Zech. xi. 17.

17. Nouns collective, though in the singular number, are capable of being construed with a plural verb; as, ' 23 3257 ' 3179 the whole of the earth came, Gen. xli. 57;

and all the days were, Gen. v. 23, 31, Gen. ix. 29. In both these examples, the agreement of the predicate with the governed noun must be observed; this does not, however, appear to be the case in Exod. xii. 16, 'ሉጊ ጳጥጠዓፍ ጊዳ ነጋዓ ጥፍፍሉጠ *all work shall not be done in them.*

22. When a predicate is added to subjects of different gender or number, it generally agrees with the more worthy; as, ጳዓጊ ጠጳሉ ጳጠጥጠጊጠጥ ጳሉሉሉ *the wife and children shall be her master's*, Exod. xxi. 4; ጳዓሠጥ ሕጻዓዓሉ ሕጠሉሉ ሕጠዓጳ *Abraham and Sarah were becoming old*, Gen. xviii. 11. The predicate appears to agree with the nearest subject in Gen. viii. 18, ጠሠኒጥ ጳሉሉሉጥ ጥጠዓዓጥ ጳጊ ጶጋጊጥ ጥጠዓዓ *and Noah went out, and his sons, and his wife, and the wives of his sons.* See Num. xii. 1. This is generally the case when the verb precedes; but when the verb follows, the agreement of the predicate may be inferred from the following examples: ጥጥጥጳጥ ጥጠጥጊጠጥ ጳሉጊ ጊሉ ሉሕጥጥጥ ጥጥጥጳጥ ጊዓዓጥ ጊጳጥጠ ሕጥጥ ጳሉዓጥ *and Leah approached also, and her sons, and bowed themselves; and then Joseph approached, and Rachel, and bowed themselves*, Gen. xxxiii. 7; ጥላፍፍጥ ጳሕጠሠጥ ሕጊሕጠዓሉ ሕጥጥጥ *and Abimelech rose up, and Memar, and returned*, Gen. xxi. 32.

23. The Samaritans, like the Hebrews, sometimes use a nominative case *absolute*, which may be connected with the rest of the sentence in English, by supplying such a phrase as 'as to,' or 'as regards'; ጳዓጥ ጊዳ *as to all the gold*, Exod. xxxviii. 24; ጠጳ ጊሉ ሉጥጊጠ ጳሉጊጊዓሠጥ *and as to his concubine, she herself also bare*, Gen. xxii. 24.

24. Here also may be noticed the peculiar *hypallage*, or inversion of words, which is remarkable in the Shemitic languages; as, ጳሉጥሠጥ ሕጥሉዓ *in the blood of purification*,

Levit. xii. 4, instead of 'in the purification of blood;' $\nabla\text{אֲלֵ} \cdot \text{אֲגִזָּא}$ *the copulation of seed*, Levit. xxii. 4, instead of 'seed of copulation;' $\text{אֲמַרְאֵא} \cdot \text{אֲלֵא} \text{ silver of shekels}$, Lev. v. 15, for 'shekels of silver.'

25. In all languages more or less *pleonasms* are found to abound. This is especially the case with certain nouns in the Samaritan; as—

(a) With מִצַּח *face*; $\text{אֲמַרְאֵא} \cdot \text{מִצַּח} \cdot \text{אֲנִי}$ *on the face of the waters*, Gen. i. 2; $\text{אֲמַרְאֵא} \cdot \text{מִצַּח} \cdot \text{אֲנִי} \cdot \text{אֲנִי}$ *from before the face of his dead*, Gen. xxiii. 3, instead of 'from the dead body.'

(β) With אֵל *hand*; $\text{מִכָּל} \cdot \text{אֲנִי} \cdot \text{אֵל} \cdot \text{אֲנִי}$ *from the hand of every living being*, Gen. ix. 5; $\text{אֲמַרְאֵא} \cdot \text{אֵלֵא}$ *by the hand of Moses*, Exod. ix. 35, i. e. 'by Moses.'

(γ) With אֲמַרְאֵא *a word, tenour*; $\text{אֲלֵא} \cdot \text{אֲמַרְאֵא} \cdot \text{אֲנִי}$ *according to the purport of the lot*, Num. xxvi. 56, i. e. 'according to the lot;' $\text{אֲמַרְאֵא} \cdot \text{אֲמַרְאֵא} \cdot \text{אֲנִי}$ *according to the tenour of his speech*, Gen. xliii. 7, i. e. 'according to his speech.'

The student will observe others, too numerous to mention here.

ON THE VERB.

1. The Samaritan language, like the Hebrew, has only two absolute tenses, *the perfect* and *future*. To supply the place of the imperfect and pluperfect in other languages, the Samaritan perfect is sometimes used, so that we can only be guided by the *context* as to the force which must be given to it. Vide the remarks on the moods, § 6, Chap. III.

The usual force of the perfect is that conveyed in the following example; $\text{אֲמַרְאֵא} \cdot \text{אֲנִי} \cdot \text{אֲנִי} \cdot \text{אֲנִי} \cdot \text{אֲנִי}$

various other senses among the Samaritans, examples of which are appended.

(a) In some cases the future seems to have the force of a present; as, Gen. xxxvii. 15, *𐤓𐤕𐤑𐤀 · 𐤓𐤗 what seekest thou?* again, Exod. v. 15, *𐤓𐤓𐤕𐤀 · 𐤓𐤕𐤕𐤀 · 𐤓𐤗 why do you so?*

(β) It is sometimes used to imply *possibility, propriety, or necessity*, like the perfect in Lev. iv. 2, *𐤓𐤕𐤕𐤀𐤕𐤀 · 𐤀𐤕𐤕𐤀 which ought not to be done.*

(γ) In the first sense, denoting *possibility*, it is found in Deut. i. 12, *𐤓𐤕𐤕𐤀 · 𐤕𐤑𐤕𐤀 · 𐤕𐤓𐤀 how can I alone bear you?*

(δ) In the second sense, Gen. xx. 9, *· 𐤀𐤓𐤕𐤕𐤀 · 𐤕𐤓𐤕𐤕𐤀𐤕𐤀 𐤓𐤕𐤕𐤀𐤕𐤀 deeds which ought not to be done.*

(ε) In the third sense, Gen. xxiv. 5, *· 𐤀𐤓𐤀𐤕𐤕𐤀 · 𐤓𐤕𐤕𐤀𐤕𐤀 𐤕𐤓𐤀 must I needs restore thy son?*

8. The future is also used *indefinitely* to denote that which takes place frequently; thus, in Num. ix. 16, *· 𐤓𐤕𐤕𐤀 · 𐤓𐤕 𐤓𐤕𐤕𐤀𐤕𐤀 · 𐤓𐤕𐤕𐤀𐤕𐤀 · 𐤓𐤕𐤕𐤀 so it was always, a cloud covered it;* again, in Gen. ii. 6, *𐤓𐤕𐤕𐤀 · 𐤓𐤕 · 𐤕𐤕𐤕𐤀 · 𐤓𐤕𐤕𐤀 and a mist ascended from the earth.*

9. Sometimes it implies permission to do anything; as, *𐤓𐤕𐤕𐤀 · 𐤓𐤕𐤕𐤀 · 𐤓𐤕𐤕𐤀 let one fetch, I pray you, a little water,* Gen. xviii. 4.

10. It is used, as was before observed, in forbidding, dissuading, and deprecating, for the imperative; as, *𐤕𐤕𐤕𐤀 · 𐤀𐤕𐤕𐤀 thou shalt not kill,* Exod. xx. 14; it may also be used in commanding, exhorting, and imploring; thus, *· 𐤕𐤕𐤕𐤀 · 𐤕𐤕𐤕𐤀 · 𐤕𐤕𐤕𐤀 · 𐤕𐤕𐤕𐤀 · 𐤕𐤕𐤕𐤀 thou shalt fear thy God, and serve him, and shalt swear by his name,* Deut. vi. 13; *𐤕𐤕𐤕𐤀 · 𐤕𐤕𐤕𐤀 he shall surely die,* Ex. xxi. 15.

11. The future is employed also in a general proposition, which always holds good; the following examples will

16. The Subjunctive mood may also be used when a relative pronoun is accompanied by a verb expressing something indefinite, or depending on a condition not expressed; thus, $\text{זל} \cdot \text{צאמנ} \cdot \text{אפא} \cdot \text{זצמאז}$, *and thou shalt eat of the flesh which he may give thee*, Deut. xii. 15.

17. To express the Optative mood, the Samaritans adopt the following methods:—They make use of the particle זל , the Hebrew ל *would that*, joined to either the perfect or future tense; $\text{צמאמא} \cdot \text{נאא} \cdot \text{נאמא} \cdot \text{זל}$ *would that we had died in the land of Egypt!* Num. xiv. 2; $\cdot \text{מא} \cdot \text{זל} \cdot \text{צמזאא}$ *would it may be according to thy words!* Gen. xxx. 34.

18. The Optative mood is also expressed by the formula $\text{צאמאמ} \cdot \text{מא}$, the Hebrew מִי־יָיִתֵּן ; as, $\text{נאמא} \cdot \text{צאמאמ} \cdot \text{מא}$ *would God we had died*, Exod. xvi. 3, Hebrew $\text{מִי־יָיִתֵּן מוֹתֵנִי}$. It will be observed that צאמאמ is passive in form, but active in signification.

19. The Imperative mood is sometimes used in an Optative sense; thus, $\text{אאנא} \cdot \text{מאזא} \cdot \text{מאא}$ *mayest thou be a mother to thousands of millions*, Gen. xxiv. 60.

20. The Imperative mood, when enjoining the performance of something, is often joined with another imperative expressive of the result or consequence of the action enjoined; as, $\text{אאאא} \cdot \text{אאא}$ *purify yourselves, and be clean*, Gen. xxxv. 2.

21. The Infinitive mood, though usually restricted to no time, is, however, capable of being referred to some definite time on combination with particles; as, $\cdot \text{אאא} \cdot \text{מאאאאא}$ *on my going out, I will spread forth my hands*, Ex. ix. 29; $\text{אאא} \cdot \text{אאאא} \cdot \text{אאאא}$ *for the purpose of delivering him into thy hand*, Deut. ii. 30.

22. The Infinitive mood is placed *absolutely* without the

intervention of particles; as, in Gen. v. 2, *בְּיוֹם הַבְּרִיאָה* · *בְּיוֹם הַבְּרִיאָה* *in the day they were created*. This instance and that given by Cellarius, from the first verse of the same chapter, scarcely belong to the rule; for *בְּ* in both cases may be the preterite third person singular, accompanied by the suffix *בְּ*.

23. The Infinitive mood is, perhaps, used for the Imperative in some cases. The identity of form, however, which exists between the infinitive and the second person masculine singular of the imperative, in consequence of the absence of vowel points in the Samaritan, exceedingly diminishes the number of such irregularities.

24. The participles being verbal adjectives, and having no means of distinguishing by inflexion between any of the tenses except the present and past, may also refer to future time, and serve as gerundives, etc.

(*α*) They frequently have a present sense, like those in *ens* in Latin, and in fact are generally used to express the present definite as well as the imperfect, with or without the substantive verb *עָשָׂה*; thus, *עוֹשֶׂה* *doing*; and also, *עוֹשֶׂה* *I am doing*; *עוֹשֶׂה* · *עָשָׂה* *he was doing*, etc. Vide next section.

(*β*) The participle seems to have a future sense in Gen. xix. 14; *בְּנֵי חָתָן* · *בְּנֵי חָתָן* · *בְּנֵי חָתָן* · *בְּנֵי חָתָן* *and he spake to his sons-in-law* who were about to marry his daughters, i. e. his future sons-in-law.

(*γ*) The participle is used as a gerundive in Lev. xi. 47; *בֵּין הַחַיָּה* · *בֵּין הַחַיָּה* · *בֵּין הַחַיָּה* · *בֵּין הַחַיָּה* *and between the animal that ought to be eaten, and between the animal that shall not be eaten*.

25. The *periphrastic* use of the participles and verb substantive for the finite verb is very frequent; thus, for the

ሕወዳንህ · ሕወዳንህ · ሕወዳንህ · ሕወዳንህ *thou shalt not have other gods*, Exod. xx. 3; ከሕወዳንህ · ሕወዳንህ *let there be lights*, Gen. i. 14; ሕወዳንህ · ሕወዳንህ · ሕወዳንህ · ሕወዳንህ *cursed be each one that curseth thee, and blessed be each one that blesseth thee*, Gen. xxvii. 29. The use of the singular participle gives a distributive sense, as in the Hebrew.

(γ) Nouns used only in the plural may have a singular verb agreeing with them; as, ሕወዳንህ · ሕወዳንህ · ሕወዳንህ *there shall be no more water*, Gen. ix. 15; ሕወዳንህ · ሕወዳንህ · ሕወዳንህ *because the water of separation was not sprinkled on him*, Num. xix. 13, 20.

(δ) In the following instance, gender and number are both neglected; as, ሕወዳንህ · ሕወዳንህ · ሕወዳንህ *the congregation, the whole of them, are sanctified*, Num. xvi. 3.

29. The nominative of a verb is frequently omitted when it can easily be supplied from the context. There is also a frequent ellipsis of the words 22ሕወዳንህ *a thing*, and ሕወዳንህ *a man*.

30. Verbs in the third person singular, both intransitives and passives, are susceptible of a *neuter* use; especially such as contain implicitly in their signification the nominative to which they refer; as, ሕወዳንህ · ሕወዳንህ · ሕወዳንህ *let not there be anger in the eyes of my lord*, Gen. xxxi. 35; ሕወዳንህ · ሕወዳንህ *let it not be grievous in thy sight*, Gen. xxi. 12. So for the passive; as, ሕወዳንህ · ሕወዳንህ · ሕወዳንህ *then it was begun to be called on*, Gen. iv. 26. I have altered the text given by Walton in the first and last of these examples; in the latter, I have read Aphel in a passive sense, instead of ሕወዳንህ; or we may render with Walton's text, *then one began to invoke*, etc.; to this, however, the passive infinitive is an objection, unless it be employed in an active sense; Chap. III. § 5. Compare the Latin idiom so often used by Tacitus.

31. When a circumstance is related without reference to the agent, the third person singular is employed in an *indefinite* sense; as, $\nabla\text{Z}\nabla\text{A} \cdot \nabla\text{P}\text{W}\text{A} \cdot \text{A}2$ one *hath not found a help*, Gen. ii. 20; $\text{A}\text{M}\text{W} \cdot \text{A}\text{Z}\text{W}\text{M} \cdot \text{N}\text{A}\text{Z}$ and if one in *dying should die*, Num. vi. 7; $\text{A}2\text{N}\text{N} \cdot 2\text{A}\text{M} \cdot \text{A}2\text{A}$ when one in *falling shall fall*, Deut. xxii. 8. Compare the English 'one' and French 'on'. A similar construction is adopted in the Coptic to express the passive voice.

32. There are numerous cases in which the second person is used instead of the third; as, Lev. ii. 4, $\text{N}\text{P}\text{A}\text{P} \cdot \text{P}\text{A}\text{P}\text{A} \cdot \text{W}\text{A}\text{Z}$ and when you shall offer an offering, i. e. when any one shall offer; $\text{A}\text{V}\text{M}2 \cdot \text{W}2\text{V}\text{M}\text{W}\text{P}$ as you go to Zoar, Gen. xiii. 10, i. e. as one goes to Zoar; see Exod. xx. passim. Compare Horace, Carm. ii. 3, "Nil interest, an pauper et infimâ de gente sub divo moreris." Also, ii. 18, "Tu secunda marmora locas, etc." Such instances are profusely found in all languages.

33. The idiomatic usage of the verbs הוֹסִיף and שֵׁנָה among the Hebrews is also followed by the Samaritans in the verbs $\text{J}\text{A}\text{Z}\text{A}$ and AAV ; as, $\text{A}\text{A}\text{A}\text{A} \cdot \text{P}\text{A}\text{Z} \cdot \text{W}\text{A}\text{P}\text{A} \cdot \text{J}\text{A}\text{Z}\text{A}\text{Z}$ and Abraham added and took a wife, i. e. again took a wife, Gen. xxv. 1; $\text{A}\text{M}\text{W} \cdot \text{A}\text{Z}\text{A}\text{A}\text{P} \cdot \text{A}\text{M} \cdot \text{A}\text{A}\text{A}\text{Z} \cdot \text{P}\text{A}\text{M}\text{M} \cdot \text{A}\text{A}\text{V}$ Isaac went and digged the wells of water, i. e. digged again, Gen. xxvi. 18. Numerous other instances may be easily found.

34. There is another peculiar use of the finite verb with an infinitive, in which the former may be rendered adverbially; as, $\text{A}\text{P}\text{W}\text{W} \cdot \text{A}\text{Z}\text{A}\text{M} \cdot \text{W}\text{A}2\text{W} \cdot \text{J}\text{A}\text{Z}\text{A}\text{Z}$ and the angel of the Lord went further, Num. xxii. 26; $\text{A}\text{A}\text{V}\text{P}\text{W}\text{W}2 \cdot \text{A}\text{A}\text{A}\text{A} \cdot \text{N}\text{A} \cdot \text{A}\text{W}$ what is this thou hast quickly found? Gen. xxvii. 20.

35. The substantive verb, being the copula of a proposition, generally agrees with the *subject* of that proposition,

though it is found agreeing also with the *predicate*; as, in Gen. xxxi. 8, *ሕገሉ ጠፋ ሕጠላንህ the speckled shall be thy wages.*

36. The substantive verb used as a copula is usually expressed in the perfect and future, but omitted in the present and imperfect; as we have previously observed. See § 24.

37. The accusative case, expressing an object, is used with verbs passive and intransitive, with the omission of a preposition signifying *as to*, in which case it resembles the Greek construction with the ellipsis of *κατὰ*, and the Latin with the ellipsis of *secundum*; thus, ሉጠ ንጠፋጊጠ ሉጠጊኖ ጳሊጊጦ ላፋ *he who shall not be circumcised as to the flesh of his foreskin*, Gen. xvii. 14. Perhaps we ought to consider ንጠፋጊጠ as *Pahel*, and render, *he who shall not circumcise the flesh, etc.* ንጊ ሉሕሕፃሉሉ ሉጊ ጳጳጠ ጠሕሕን *but as to my name Jehovah, was I not known to them*, Exod. vi. 3; ንፃሕጊጠሕ ሕጠሕ ሕፃጊጠ ሕፃጊጠ ሕፃጊጠ ሕፃጊጠ ሕፃጊጠ *and be purified as to all the raiment, and as to every instrument of skin, etc.*, Num. xxxi. 20.

38. Sometimes a transitive verb has two accusatives, one of which may be preceded in English by the phrase 'as to'; thus, in Deut. xxii. 26, ሕጊ ጳጳጦን *and hath slain him as to his life*. There are various other forms of accusatives, easily explicable by supposing an ellipsis of a preposition; thus, ጳጳሕሕ ፃላሉ ሕፃጦን *and stood at the door of the tabernacle*, Exod. xxxiii. 9, where there is an ellipsis of the preposition ሕጠጊ before ፃላሉ.

39. It must be observed, that verbs of *naming* take an accusative case of the name, and a dative formed by the preposition ጊ, of the thing to which the name is given;

46. When the inseparable particles α , β , γ , δ , are prefixed to the infinitive, the resulting combination answers to the Latin gerund, or the Greek construction of the article with the infinitive. Instances are subjoined of these prepositions with this force.

(β) With 𐤆; as, 𐤏𐤍𐤏𐤍 · 𐤇𐤏𐤍𐤏𐤍 *at the going down of the sun*, Deut. xvi. 6; 𐤏𐤍𐤏 · 𐤏𐤍𐤏𐤍 *on the hearing of Esau*, Gen. xxvii. 34.

(δ) The *periphrastic* use of the substantive verb, with the infinitive accompanied by 2 for the future, is worthy of notice; as, ၵုၵ်းမိၵ်း ၂ ၵုၵ်းမိၵ်း that they may be about to execute, Num. viii. 11. Also, in Gen. xv. 12, ၵုၵ်းမိၵ်း ၵုၵ်းမိၵ်း ၂ ၵုၵ်းမိၵ်း and the sun was about to set.

(ε) With ၵ; as, ဒုက္ခဒဏ် from slaughtering, Gen. xiv. 17; ကလေးကလေး နှစ်နှစ်ကလေး fear not to go, Gen. xlvi. 3,

force, which is still further increased by the *infinite*. Vide § 5, Chap. III.

49. Participles may follow the construction of the finite verb, so as to govern the following noun *immediately*, or by the interposition of a preposition; as, *·ΛΜ·Ἀϋἄ·Ἀἰἰἰ* *ἔκλυε* *·Ζῷ* *and it was encompassing the whole land*, Gen. ii. 11; *ἔκλυε* *·Ζῷ* *bearing seed*, Gen. i. 29; *·Ἀἰἰἰ* *ἔκλυε* *·Ἀἰἰἰ* *dividing light and darkness*.

50. They may have the construction of nouns *in regimine*; as, *·Ἀἰἰἰ* *ἔκλυε* *·Ἀἰἰἰ* *knowing good and evil*, Gen. iii. 5, *ἔκλυε* *·Ἀἰἰἰ* *keeping sheep*; though, in both cases, it seems preferable to consider *Ἀἰἰἰ* and *Ἀἰἰἰ* as nouns, which have much the same force as the Greek construction of the article with the participle; thus, in the above cases, the former is the same as *οἱ γινώσκοντες*, and the latter as *οἱ φυλασσόντες*. The latter example may also be explained as in § 15 of the Noun.

51. Many participles of intransitive verbs, as well as passive ones, turn the noun, with which they ought to be connected by a preposition, into the genitive case; as, *ἔκλυε* *·Ἀἰἰἰ* *having gone out of the ark*, Gen. ix. 10; *ἔκλυε* *·Ἀἰἰἰ* *as captives of the sword*, Gen. xxxi. 26; *ἔκλυε* *·Ἀἰἰἰ* *to all entering the gate of his city*, Gen. xxiii. 10; though, in all these cases, and numerous others, the governing participles may be considered as nouns substantive, an assumption which is supported by their peculiar forms. Compare the forms *ἔκλυε* and *ἔκλυε* with the substantives *ἔκλυε* *a judge*, *ἔκλυε* *a homicide*, etc.

THE PARTICLES.

PRONOUN.

1. The personal pronouns of the second and third persons, especially the *suffixes*, are found in the plural masculine referring to nouns in the feminine gender; as, *ኃኃኃላፍ* *their flocks*; *ኃኃኃኖላፍ* *drove them away*, Exod. ii. 17; *ኃኃኃ* *to them*, Exod. i. 21, referring to the midwives.

2. A pronominal *suffix* singular is sometimes referred, in a collective sense, to a plural noun, comprehending a body of individuals; as, *ኣኣኣጠ · ኣኃኃላጠኣ · ኃጠላፍ · ኃፍ* *against thy enemies, and the Lord has delivered him, etc.*

3. A personal pronoun, when added to the noun to which it refers, is not redundant, but emphatic; as, *ላጠኣ*, Gen. iii. 12; *ኣኃኃ · ኃጠላ · ላኃ · ፍፍ · ኃኃኃኃኃኃ · ኃኃጠፍ · ኃኃኃ* *and of the tree of the knowledge of good, etc., thou shalt not eat of it*, Gen. ii. 17.

4. An inseparable pronoun is sometimes added to a separable one of the same person, to mark with force and emphasis the person to whom it refers; as, Num. xiv. 32, *ኃኃላላ · ኃኃኃጠላገኃኃ* *and your dead bodies, you, I say, etc.*

5. The personal pronoun is used to denote an ellipsis of the verb substantive, especially in the present and imperfect tenses; as, *ኃኃኃኃላ · ኣኖኃ · ላፍፍ · ጠኃፍ · ኃኃኃኃ* *all of us, the sons of one man are we*, Gen. xlii. 11; *ላኣኣ · ጠኃላ* *I am he*, Deut. xxxii. 39. See Castel's Gram. Harmon.

6. The demonstrative pronoun, when repeated, has a distributive sense; as, *ኃኖኃ · ኃኖ · ኃፍላፍ · ላኃኃ* *and they came not near one to the other*, Exod. xiv. 20; *ኃኖኃ · ኃኖ · ኃፍኃላኣ* *and they said one to the other*.

7. The demonstrative ንኝ is sometimes coupled with the interrogative ጻሕፈ, in which case the former is apparently redundant; as, ጻሕፈ · ሉላሕሉ · ንኝ · ጻሕፈ *wherefore hath Sarah laughed?* Gen. xviii. 13; ጠንሰላሕፈ · ንኝ · ጻሕፈ *why hast thou sent me?* Exod. v. 22.

8. The relative pronoun very frequently includes the noun or antecedent pronoun to which it refers; as, ረረሕሉኝ *that which thou shalt say*, Exod. iv. 12; ኖኖኖኝ *that which he did*, etc.

9. The relative pronoun is not put in the genitive case; but if this case be required by the construction, it is expressed by a subsequent pronominal *suffix*; as, 'ፕሕሕሉ · ሉፈኝ · ጠንገ ጻሕፈ *the nation which thou shalt not understand as to the language thereof*, Deut. xxviii. 49. It can, of course, stand in the accusative; as, ጠፈ · ሉላሕሉኝ · ጻሉሉሉ *the woman which thou hast brought me*, Gen. iii. 12; 'ኔኝሉጠ · ኖኖጠኝ ጻሕኔሉ *which the man shall do (them)*, Lev. xviii. 5, where ኔኝሉጠ is redundant.

10. The relative, when it includes the antecedent noun or pronoun, may take a preposition; as, 'ፈፕ · ጻሕፕ · ሉጠ · ኝገ ሕፈ · ሉረረሕኝ *lead the people to the place which I spake to thee of*, Exod. xxxii. 34; ኔኝፕሕሉጻ · ኝሕ · ኔኖሉ · ኔኖፈ *get straw from the place which ye can find*, Exod. v. 11; ኔኔኖሉፈ · ኝሕ *of that which was our father's*, Gen. xxxi. 1; ኔላጻሉፈ · ኝሕ *of that which is Aaron's*, etc.

11. When the relative pronoun is preceded by the noun with a preposition to which it refers, this preposition is omitted before the relative; as, ኔኔሉላሕፈኝ · ጻፕላሉፈ · ኔኔፈፕ *we came to the land to which thou sentest us*, Num. xiii. 27; ጻኔጻጠ · ሕላኖኖኝ · ጠሉሕሕፕ · ፈሕሕ *from all the nations whence the Lord has scattered thee*, Deut. xxx. 3.

12. The adverb **בשם** *there*, with the relative preceding it, has the force of a relative adverb; as, **אשר יש בו זהב** *where there is gold*, Gen. ii. 11; **שם נמצא אלהים** *where God was*; **בשם אתם** *where ye are*, Exod. xii. 13; **בשם אתה** *where he is*, Gen. xxi. 17; **בשם נלקח** *whence he was taken*, Gen. iii. 23. Vide also, Gen. x. 14, etc.

13. The relative pronoun is frequently omitted; as, **אשר נקבעו** *like as the tents which the Lord hath fixed*, Num. xxiv. 6; **אשר נקבעו** *on the day in which the Lord spake*, Deut. iv. 15; **אשר נקבעו** *and how shall I afflict whom the Lord hath not afflicted (him)*, Num. xxiii. 8.

14. The relative **בשם** usually refers to *persons*; it is, however, sometimes used of things which involve the idea of a person; as, **בשם אתה** *what to thee is all this drove?* Gen. xxxiii. 8. This interrogative is sometimes found in *oblique*, as well as in *direct* narration; as, **אשר נקבעו** *who slew him*, Deut. xxi. 1.

15. It is also used in an *indefinite* sense, and answers to our *whoever, whatever*; as, **אשר נקבעו** *whoever is having business*, Exod. xxiv. 14. Similarly with the Hebrew **מי** in **יִשְׁבֶּה וְהָרַח וְהָרַח**, Judg. vii. 3.

Also with the addition of the prefix **א**; as, **אשר נקבעו** *whoever hath sinned against me*, Exod. xxxii. 33. Compare also the corresponding Hebrew **מי אשר עָשָׂה לִי**, and Syriac **ܡܝܢ ܕܥܬܐ ܕܝܢܐ**.

ADVERBS.

1. Adverbs are, for the most part, construed with verbs. They are sometimes placed *absolutely*, at other times governed by a preposition; as, **אני לבד** *myself alone*, Num. xi. 14;

but, *ἄντων besides himself alone*, Deut. iv. 35; *ἄνω very*, Gen. iv. 5; *ἄνω·ἄνω exceedingly*, Gen. xvii. 2; *ἔκ· there*, Gen. ii. 12; *ἔκ· thence*, Gen. xi. 8.

2. Nouns are also used adverbially, either *absolutely* or when governed by a preposition; as, *ἄντων to-day*, Gen. iv. 14; *ἔκ· this day*, Gen. xxv. 31; *ἡμέρας· νύκτας day and night*, Lev. viii. 35; *ἄνω first*, Gen. xxxviii. 28; *ἄνω*, Num. x. 13.

3. Certain adverbs are also joined to nouns, or separable pronouns, in the same way as to verbs; as, *ἄνω· ὅ· very good*, Gen. i. 31; *ἔκ· ἄνω· ἡμέρας· ἔκ· ἄνω how dreadful is this place!* Gen. xxviii. 17; *ἡμέρας· ἄνω how good!* Num. xxiv. 5; in the two latter cases *ἄνω* is properly the relative. See Syntax of the Verb, § 27.

4. The particle *ἔκ·* is sometimes joined to nouns substantive and adjective, as will appear from the following examples: *ἔκ· ἄνω and not wise*, Deut. xxxii. 6; *ἔκ· ἄνω ἄνω· ἔκ· ἄνω at no period of her separation*, Lev. xv. 25, Hebrew *עַתָּה לֹא בְּ*; *ἔκ· ἄνω, by no God*, Deut. xxxii. 21. Similarly *ἔκ· ἄνω*. Compare the Greek construction, *ἡ οὐ περιτέλεις, ἡ οὐκ ἀπόδοσις*, in Thucydides and Lucian.

5. The particle *ἔκ·* is similarly used to the Latin 'nihil', 'parum', etc.; thus, *ἔκ· ἄνω nihil ad servandum*, Deut. xxii. 27; *ἔκ· ἄνω ἔκ· ἄνω parum panis et parum aquæ*, Num. xxi. 5; Gen. xlvii. 13, etc.

(α) It is also found like *ne* in 'nemo', and 'nie' in the German 'nie-mand'; as, *ἔκ· ἄνω no man*; *ἔκ· ἄνω nothing*, or it might be rendered, in conformity with the preceding, *nihil rei*, Gen. xxxi. 50, Exod. v. 11.

(β) It is used to deny a quality predicated by an adjective, and has a *suffix* referring to the subject of the predicate:

as, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ *which (it) is not clean*, Gen. vii. 8; ᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ *but the hoof (it) is not dividing*, Lev. xi. 4; ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ *he that hearkeneth not unto the voice of his father*, Deut. xxi. 18; ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ *the bush (it) was not burning*, Exod. iii. 2.

6. The particle ᐱᐱᐱ or ᐱᐱᐱ is used, like ᐱᐱ, with a substantive; as, Deut. iv. 42, ᐱᐱᐱᐱ ᐱᐱᐱᐱ *with no knowledge*; but in Deut. xix. 4, without a mark, i. e. not knowingly.

7. Some adverbs, besides a preposition, take also a pronominal suffix; as, ᐱᐱᐱᐱ ᐱᐱᐱ *I myself alone*; where ᐱᐱᐱ is for ᐱᐱᐱᐱ, Syriac ܐܢܝܐ, from ᐱ and ᐱᐱ *one, alone*; ᐱᐱᐱᐱ *it alone*, Num. xxiii. 9; ᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱ *I myself am not able alone*, Deut. i. 9. Also without prepositions, ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ *if thou thyself art not sending*, Exod. viii. 21.

8. Two particles of negation are sometimes joined, as in Greek, to strengthen the negation; thus, ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱᐱ *truly were there no, no sepulchres?* Exod. xiv. 11; Hebrew יִנְיִן לֹא.

9. A negative particle is also construed with the word ᐱᐱ *all*, so that the negation is not merely confined to this word, but extends also to the verb; as, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ *lest finding him every one might be killing him*, Gen. iv. 15. The negation is, however, sometimes *special*; as, Num. xxiii. 13, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱ *but all of it thou shalt not see*, i. e. you shall see a part.

10. The repetition of the adverb, besides giving the usual intensive force, sometimes denotes a *progressive* action; as, ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ ᐱᐱᐱᐱᐱᐱ *I will expel him little by little*, Exod. xxiii. 30; ᐱᐱᐱ ᐱᐱᐱ ᐱᐱᐱᐱᐱ ᐱᐱᐱᐱ *he shall mount above thee higher and higher*, Deut. xxviii. 43.

11. Comparative particles are sometimes redundant; as,

ኃሠንጠን · ጠፈ · ሃይሉሠኝ *sware to me to-day*, Gen. xxv. 33, where ኃ is redundant; ሠጠኃላሠን · ጻሠህ · ጻንጻን *and the people were complaining*, Num. xi. 1, which is rendered by the LXX., καὶ ἦν ὁ λαὸς γογγύζων. Compare Exod. i. 12.

12. The particle ኃሠፈ is principally used to point out an event as the consequence of one previously stated; thus, ኃሠፈህሉ · ሉፈ · ፈሠፈ *therefore ye shall not lead*, Num. xx. 12; ፈሉሠጠ · ጠላፈፈ · ላሠሉ · ኃሠፈ *therefore say to the children of Israel*, Exod. vi. 6; ኃጠየ · ፈንጠየ · ፈሠ · ኃሠፈ *therefore whosoever slayeth Cain*, Gen. iv. 15.

13. The compound particle ኃሠ · ፈጠላ *therefore*, differs somewhat from the preceding one, for while the latter marks the relation of two events as that of direct cause and effect, the former generally indicates an event resulting indirectly from a preceding one; thus, ላፈገ · የሠሠጠ · ኃሠ · ፈጠላ *on this account shall a man leave*, Gen. ii. 24; · የህላፈ · ኃሠ · ፈጠላ ሠሠ *therefore he called the name*, Gen. xix. 22; instead of this, we find ኃሠ · ፈፈ, Gen. xx. 6; ፈጠላፈፈ, Gen. x. 9; and the simple ፈጠላ, Gen. xvi. 14.

14. Many particles which are included in the *conjunctions* by some, are referred to the *adverbs* by others. On this account, the student will probably find, under conjunctions, particles which, from their force and use, he has led to consider as adverbs, and *vice versa*.

PREPOSITION.

1. The separable prepositions are properly nouns in the *constructive* state, governing the word before which they are placed in the genitive case; as, ጻህላሉ · ፈፈ *upon the earth*; ጠሉሉሉ · ሠህ *with my wife*; ኃንጠፈ *unto them*; · ጠኃጠፈ ሠኃጠፈ *between me and between thee*, etc.

2. The separable prepositions are also preceded by other separables and inseparables, so as to form words whose signification is compounded of both; as, עַל־בְּנֵי and עַל־בְּנֵי , from עַל־בְּנֵי ; בְּנֵי־בְנֵי from בְּנֵי , with a double prefix; מִן־עַל־בְּנֵי , etc.

3. Many prepositions are not immediately connected with the noun they govern, but are followed by other particles, especially the inseparables בְּ and עַל־ ; as, $\text{בְּתוֹכָהּ־לְפָנֶיךָ}$ *within the veil*, Heb. $\text{לְפָנֶיךָ לְפָנֶיךָ}$, Lev. xvi. 15; $\text{בְּצֵדֶיךָ־בְּצֵדֶיךָ}$ *beside the family*, Exod. xii. 37.

4. The preposition בְּתוֹכָהּ *between*, is construed in the two following ways: the preposition is repeated with both the objects which form the limit of the space implied in בְּתוֹכָהּ ; as, $\text{בְּתוֹכָהּ־בְּתוֹכָהּ־בְּתוֹכָהּ}$ *between the light and darkness*. In the place of the second בְּתוֹכָהּ , the suffix כִּי is read; as, $\text{בְּתוֹכָהּ־בְּתוֹכָהּ־בְּתוֹכָהּ}$ *between the water and water*, Gen. i. 6; $\text{בְּתוֹכָהּ־בְּתוֹכָהּ־בְּתוֹכָהּ}$ *and between contact and contact*, Deut. xvii. 8.

5. This section contains an account of the principal senses of the *separable* prepositions בְּ , עַל־ , בְּ , עַל־ .

The preposition בְּ ,—

(a) Denotes *place*; as, בְּבֵיתִי *in the house*, Gen. xxxix. 5, and is sometimes employed with substantives, so as to form with them adverbs; as, בְּחָשׁוֹן *deceitfully*, Gen. xxxiv. 13.

(β) Expresses *motion towards*; as, בְּעֵינֶיךָ *towards heaven*, Gen. xi. 4.

(γ) In the sense of *against*; as, בְּכָל־הָאָדָם *against all*, Gen. xvi. 12; בְּמִצְרַיִם *against Egypt*, Exod. xiv. 25.

(δ) It expresses also the *material*; as, $\text{בְּזָהָב־וּבְכֶסֶד־וּבְנְחָשׁ־וּבְכֶסֶד־וּבְנְחָשׁ־וּבְכֶסֶד}$ *of gold, and of silver, and of brass*, Exod. xxxv. 32; also the *subject of an action*; as, $\text{בְּכֵן־יִהְיֶה־לְךָ}$ *he shall*

eat thereof, Exod. xii. 43, 44; also the *manner of an action*; as, $\text{ሕፃፒ} \cdot \text{፳፭}$ *with all thy heart*, Deut. vi. 5, etc.

(ϵ) In the sense of *for*, *on account of*; as, ፳፭ *for money*, Deut. ii. 6; እሉፅ፯፻፲፱ *for his theft*, Exod. xxii. 3; አሥሥ፱ *on account of five*, Gen. xviii. 28.

(ζ) With the force of *by*, *through*; as, አሥሥ፱ *by Moses*, Num. xii. 2; also in the sense of *with*, denoting the instrument; as, ጠፃላ፱ *with my sword*, Gen. xlviii. 22; also *with*, in the sense of *together with*; as, ጠላፅሉፅ *with my rod*, Gen. xxxii. 10.

(η) It has frequently the senses of *when*, *after that*, etc., especially with the infinitive mood. Moreover, this preposition is frequently wanting, and sometimes redundant.

6. The preposition ሕ ,—

(α) Primarily signifies *like as*, *as if*; thus, ከሉጠፃሥሉሕ *according to our likeness*, Gen. i. 26. When it is doubled, the former is *so*, the latter *as*; thus, $\text{እፃጠ፱ሕ} \cdot \text{እሉሕሕሕ}$ *so the righteous as the wicked*, Gen. xviii. 25; $\text{እፅላ፳ሕ} \cdot \text{ሕሉሕሕ}$ *so thou as Pharaoh*, Gen. xlv. 18.

(β) In the sense of *about*, *nearly*; of number, ከሉ፻ሕሕሕ *about six hundred*, Exod. xii. 37; of time, $\text{እሕሕሕሕ} \cdot \text{ከፃሕሕ}$ *about the time of life*, Gen. xviii. 10.

(γ) Like ከ , it is used in the sense of *when*, *after that*; as, $\text{ሕሕሕ} \cdot \text{ሕሕሕሕ}$ *and when Esau heard*, Gen. xxvii. 34; ሉሕሕሕሕ *after he had made an end*, Deut. xx. 9.

(δ) It is deficient in Gen. xlix. 9, $\text{እጠላሉ} \cdot \text{ላ፲}$ *as a lion's whelp*. Sometimes it is redundant, like ከ .

7. The preposition ከ ,—

(α) Is used in the sense of *at*, *to*, or *in*, expressing motion; as, $\text{እ፳} \cdot \text{ሉጠሉኅ} \cdot \text{፳ሕ}$ *all which there is to him*, Gen. xxxix. 8; እሕሕሕ፳ *to go*, Deut. xxix. 18.

(β) It expresses the *essence, condition, or state* of a thing; as, *אָמַן וְפִי אֶל־בְּנֵי אָדָם* and *man was in the state of a living soul*, Gen. ii. 7; *אֶל־לֵב אֶל־בְּנֵי אָדָם* and *she was to me for a wife*, Gen. xx. 12.

(γ) It denotes the instrument, and is used for *בְּ*; as, *בְּחֶרֶב* *by the sword*, Lev. xxvi. 7.

(δ) In the senses of *according to*; as, *בְּמִינֵיהֶם* *according to their species*:—*concerning*; as, *בְּאֵינִי* *say concerning me*, Gen. xx. 13:—*on account of*; as, *בְּשִׁבְעָם* *on account of their noise*, Num. xvi. 34.

(ε) Expressing advantage, in the sense of *for*; as, *בָּם* *for them*, Exod. xiv. 25; *בְּאִינִי* *had been with me*, Gen. xxxi. 42: also in the sense of *exchange*; as, *בְּבִרְכָּתוֹ* *brick for stone*, Gen. xi. 3.

(ζ) The construction of *בְּ* with the infinitive has been previously explained. It is sometimes redundant and deficient.

8. The preposition *מִן*,—

(α) The original force of this preposition, like that of the full form *מִן*, is *from*; it denotes the *cause*; as, *מִן־פִּי* *from the God of thy father*, Gen. xlix. 24; here I have read *מִן־פִּי* for Walton's *מִן־פִּי*, according to Castel's emendation in the Heptag. under *עַל*. Hence arises its negative force; as, *עַל־פִּי* *not to say unto Jacob*, Gen. xxxi. 29, instead of which the complete form *מִן* is found.

(β) With the sense of *on account of, because*; as, *מֵאֲהָבָה* *because God loved you*, Deut. vii. 8.

(γ) In the sense of *after*; as, *מִן־הַיּוֹם* *after some days*, Gen. iv. 3.

(δ) This preposition has other senses, which are, however,

CONJUNCTIONS.

(a) It is found in Gen. xii. 12, in the sense of 'but'; as,

signifies 'either', the latter 'or'; as, *ἢ ὄξ ἢ πρόβατα* *whether ox or sheep*, Deut. xviii. 3. This is similar to the Greek usage of *εἰ* and *ἢ*.

7. The particle *ἵνα*, when repeated, is used in the sense of 'so'——'as'; thus, *ἵνα ἡμεῖς ὡς ἡμεῖς ἡμεῖς ὡς ἡμεῖς* *so we, as our fathers*, Gen. xlvii. 3.

8. Conjunctions expressing *doubt* are not always found with this force, but are sometimes used to denote the difficulty of accomplishing the object in question, or to bring forward prominently other similar circumstances connected with it; as, *ἀνέβη εἰς θεὸν ἡμεῖς ὡς ἡμεῖς ἡμεῖς ὡς ἡμεῖς* *I will ascend unto God, peradventure I shall make an atonement for your sins*, Exod. xxxii. 30; Heb. *יְהִי*. It is rendered by the LXX., *ἵνα ἐξιλάσωμαι*. In this case, the peculiar force of the conjunction is well marked by the English "peradventure". *ἵνα ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς* *and ye shall not touch of it, lest ye be destroyed*, Gen. iii. 3, rendered by the LXX., *ἵνα μὴ ἀποθάνητε*, where the stress lies upon the necessary consequence of their so doing, and conveys no doubt; *ἵνα ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς ὡς ἡμεῖς* *let her receive it to herself, lest we may be for contempt*, i. e. may be mocked, Gen. xxxviii. 23, which is expressed by the LXX., *ἀλλὰ μὴ ποτε καταγελασθῶμεν*. In all these cases, though adverbs of *doubt* are used, they appear to carry but little of their usual force, but prominently introduce certain points arising from the previous sentence.

INTERJECTIONS.

1. The interjections, properly speaking, are placed *absolutely* in a sentence; that is, do not depend in construction upon any word or words therein.

EXTRACTS.

THE following remarks upon the text and construction of some passages in the Extracts will be read with advantage by the student.*

GENESIS, I.

Ver. 2.— מְצִימָא should probably be read צְמִימָא or צִמְצִימָא ; compare the rendering צִמְצִימָא in the Targum with the latter. Cellarius explains the form in the text as, “factum $\kappa\alpha\tau'$ ἀποκοπήν ex צִמְצִימָא ; *inanitas*,” to this conjecture the use of the preceding צִמְצִימָא as an *adjective* is somewhat opposed.

Ver. 9.—There is an apparent ellipsis of 2 before צִמְצִימָא .

Ver. 11.— אֶרֶץ is for אֶרֶץ , from אֶרֶץ . The succeeding אֶרֶץ in the text, may be taken as an *emphatic* infinitive; so we may render, *let the earth* (fem.) *abundantly bring forth herbage sowing* (i. e. the earth) *seed*,† inasmuch as צִמְצִימָא is *Pahel* or *Aphel* participle fem., as may be inferred from v. 12, 29.

* The author would remind such of his readers as are disposed to be Sebal di Ravii, that his conjectures are not made in the spirit or on the principles of Houbigant.

† That is, by the agency of wind and water, as in the case of the seeds of the *Anastatica Hierochuntica*, or Rose of Jericho.

Ver. 14.— ᐱᐱᐱᐱ would lead us to expect ᐱᐱᐱᐱ for ᐱᐱᐱᐱ ; so in vers. 16, 18.

As regards ᐱᐱᐱᐱ in this verse, and ᐱᐱᐱᐱ in the succeeding, both are evidently misread for ᐱᐱᐱᐱ , as Cellarius would seem to insinuate in a note upon this place; “ ᐱᐱᐱᐱ eliso ᐱ pro ᐱᐱᐱᐱ quod per paragogen est pro ᐱᐱᐱᐱ .”

Ver. 16.—I doubt whether ᐱᐱᐱᐱ should form part of the text; and this doubt is confirmed by the succeeding *parallel* passage, $\text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱ} \cdot \text{ᐱᐱᐱᐱ}$, where no such circumlocution occurs, although it appears perfectly *antithetical*.

Ver. 17.— ᐱᐱᐱᐱ may be Aphel for ᐱᐱᐱᐱᐱᐱ , from ᐱᐱᐱᐱ ; or, by *metathesis*, for ᐱᐱᐱᐱ , regularly ᐱᐱᐱᐱ , Pahel. The latter supposition receives confirmation from ᐱᐱᐱᐱ in the succeeding verse.

Ver. 20.— ᐱᐱᐱᐱ may be an *emphatic* infinitive after ᐱᐱᐱᐱᐱᐱ , as well as a substantive. The former supposition is perhaps preferable.

Ver. 25.—As regards the expression $\text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱᐱᐱ}$, there can be little doubt of its inaccuracy as it now stands; it is incompatible with the Hebrew, Targum, and Syriac version. It might be read with a slight alteration, $\text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱᐱᐱ}$, which is tolerable. On the other hand, it may be corrupted from a gloss, $\text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱᐱᐱ}$, in explanation of the term ᐱᐱᐱᐱ in the succeeding verse, and carelessly transferred into the text. In the latter case, the phrase $\text{ᐱᐱᐱᐱ} \cdot \text{ᐱᐱᐱᐱ}$ should be omitted from Walton's text. It is difficult to explain it as it now stands.

Ver. 26.— ᐱᐱᐱᐱᐱᐱ is somewhat anomalous; probably imitated from the Hebrew participle ᐱᐱᐱᐱ or ᐱᐱᐱᐱ , the *Tsere*

being represented by π . Should it be read פֶּהִיל Pehil? Vide also ver. 30.

Ver. 28.—All the versions tend to render the reading פֶּהִיל suspicious. Should it be פֶּהִיל , as in ver. 24, 25, etc.? The compound פֶּהִיל immediately succeeding answers to the Hebrew פֶּהִיל , whence it is probably derived. Here again, I apprehend, the true reading may be obtained by expelling פ , when we may render, *which hath crept*, Pahel; at least, such an elision would produce a form consistent with the general principles of the language.

EXODUS, XX.

Ver. 5.— פֶּהִיל · פֶּהִיל · פֶּהִיל · פֶּהִיל is literally rendered from the Hebrew. Of course there is an ellipsis of a substantive, and in all probability this substantive is פֶּהִיל in the extended sense of *descendants*; hence we may render, *visiting the sin of fathers upon the immediate descendants* (i. e. children and grand-children), *and upon the third and fourth descendants* (generations). In the Targum we have, פֶּהִיל .

Ver. 10.—Upon the hiatus after פֶּהִיל Cellarius remarks, “hiatus arguit vocem פֶּהִיל *jumentum tuum*, quam codex Ebræo-Sam. habet; in versione autem non apparet.”

Ver. 11.—The reading פֶּהִיל for פֶּהִיל is to be remarked.

Ver. 16.— פֶּהִיל is apocopated for the full form פֶּהִיל Pahel, from פֶּהִיל .

Ver. 17.—The latter part of this verse is interpolated from Deut. xxvii. 2, etc.; xi. 30. The apocopate פֶּהִיל for פֶּהִיל should also be noted.

I have retained 𐤅𐤏𐤔𐤕𐤏 in the text, in deference to the opinion of Castel, who says, “𐤅𐤏𐤔𐤕𐤏 *idem quod* חורר,” although I am convinced we ought to read 𐤅𐤏𐤔𐤕𐤏 instead.

Ver. 19.—This verse is chiefly derived from Deut. v. 24—27. In it 𐤎𐤕 for 𐤅𐤎𐤕 must be observed; as also 𐤎𐤎𐤕𐤕𐤏 Aphel imperative, formed regularly like the Chaldee from 𐤎𐤕𐤕, the vowel *Tsere* being represented by the *mater lectionis* 𐤎.

Ver. 20.—In the phrase 𐤏𐤔𐤕𐤕 · 𐤔𐤎𐤕𐤕𐤔, the infinitive is governed by the ellipsis of 𐤔, or by the 𐤔 in the adverb.

Ver. 22.—This verse is interpolated from Deut. v. 28, xviii. 18, and succeeding verses. Perhaps 𐤔𐤕𐤕𐤕 should be read 𐤔𐤕𐤕𐤕.

As regards the expression 𐤎𐤕𐤕 · 𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕, something is clearly wrong. It perhaps should be either 𐤎𐤕𐤕𐤕, as in Gen. xxx. 34, or 𐤎𐤕𐤕 · 𐤕𐤕𐤕𐤕𐤕𐤕𐤕𐤕; the latter is preferable. The reading in the text is evidently a compound of the two conjectures just given; for, 𐤎𐤕𐤕 is for 𐤎𐤕𐤕𐤕 or 𐤎𐤕𐤕 · 𐤕𐤕. The latter conjecture may even be an incorporated gloss on the former, or *vice versâ*.

Some little difficulty attaches to the word 𐤅𐤏𐤔𐤕𐤕 in the latter part of the verse. I propose to derive it from 𐤏𐤔𐤕 *to bear, to attend*, the compound 𐤏𐤔𐤕𐤕 being found in Gen. xlii. 23, in the sense of *interpreter*. If this be the case, we ought to read 𐤅𐤏𐤔𐤕𐤕 as a participle, and render, *I will tell all that pertaineth to the decrees and judgments*, etc. I have simply rendered it by “precepts” in the Lexicon.

Ver. 25.—𐤕𐤕𐤕𐤕𐤕 is perhaps *Pehil* with a suffix; so that we may render, *thou shalt not build them* (fem.), *having hewn them* (masc.); i. e. thou shalt not build them of hewn,

etc. The word may also be an infinitive, with the omission of the prefix א ; in this case, render, *after hewing them*. The discrepancy in gender between אֵם and אָ should be noted.

DEUTERONOMY, XXXIV.

Ver. 1.—The student will see that the greater part of the first and the two succeeding verses of the Hebrew, probably containing a complete account of the extent of the panorama exhibited by God to Moses, are rendered in the version by a vague expression of the limits of Moses' observation, without specifying the individual occupants between those limits.

The proper reading of אֵם אֵם אֵם should be אֵם אֵם , as in Num. xxii. 1, xxvi. 3, 63, etc.

Ver. 6.—After אֵם , the suffix אָ is manifestly omitted.

Ver. 8.—Upon the somewhat confused phrase אֵם אֵם אֵם אֵם , Cellarius remarks, “forte quod dedecus, neminem à morte eximi; vel fletus *nimius*, quod indecorum dolori indulgere.” I have doubts about the genuineness of this passage, which it would be superfluous to give here.

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 • 32222 • 3400 • 000 • 3094 • 22 • 322 • 924 24
 • 322 • 3222 • 3094 • 12200 : 322 • 3220
 : 200

• ԽաճճԻ • ԶՎ • Կարգաճճ • Կարգաճճ • ԿԶ • Կարգաճճ • ԿԶ 3
 • Կարգաճճ • Կարգ • ԶԿ • ԶԿ • ԿԶ • Կարգաճճ • ԿԶ 4
 • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԶԶԶԶ
 : Կարգաճճ

• Կարգաճճ • ԿԶ • Կարգաճճ • ԿԶ • Կարգաճճ • ԿԶ 5
 • ԶԶ • Կարգաճճ • Կարգ • Կարգ • ԶԿ • Կարգաճճ • Կարգաճճ
 • Կարգաճճ • Կարգաճճ • ԶԶ • Կարգաճճ • ԶԶ • Կարգաճճ
 • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ 6
 • Կարգաճճ

• ԿԶ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԿԶ 7
 • Կարգաճճ • Կարգ • Կարգաճճ • Կարգ • Կարգաճճ • Կարգաճճ • ԿԶ
 — < : Կարգաճճ

• Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԿԶ 8
 • Կարգաճճ • ԶԶ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ 9
 • ԿԶ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ 10
 • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԶԶ • Կարգաճճ • Կարգաճճ
 • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ 11
 • Կարգաճճ • Կարգաճճ • ԶԶ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ
 • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԶԶ • ԶԶ • Կարգաճճ • Կարգաճճ
 — < : Կարգաճճ • Կարգաճճ

• Կարգաճճ • ԶԶ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ 12
 : ԿԶ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԶԶ • Կարգաճճ
 • ԶԶ • ԿԶ 13
 • Կարգաճճ • ԿԶ 14
 • Կարգաճճ • ԿԶ 15

• Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԿԶ 16
 • Կարգաճճ • Կարգաճճ • ԿԶ • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԿԶ 17
 • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ
 — < : Կարգաճճ • ԶԶ

• Կարգաճճ • Կարգաճճ • Կարգաճճ • Կարգաճճ • ԿԶ • Կարգաճճ

- ከጠላጡ ጠንቃላት ለጊዜ ጥፋት ሕጠንቃላት ጃፍኛ ሕዳኝ 25
 • ከጠላት
 • የቅሉ ለጊዜ ጃከረጊዳኝ ንጠጊፍ ለጋኝ ሕፃፃዊ ለጊዜ 26
 • ሕላኝገ ጠጊገላላ ለጊዜ ጠጃፍኛ ጊፍ ከጠላት
 —< ጃፍጠጊ

DEUTERONOMY, XXXIV.

- ሕዳፍ ለፍጋ ላገፍ ጊዜ ፍላገጥ ለፍፃሙ ከሕዳፍ ሕዳፍ 1
 • ለጠላት ጃፍጠ ጃፍጠ ጃፍጠ ጠጋላ ጊፍ ጃፍጠ ጃፍጠ
 • ለጋጃ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ
 • ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ
 • ጠላፍ ለጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ 4
 • ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ
 • ለጊዜ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ
 —< ጃፍጠ
 • ጠጋ ጊፍ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ 5
 • ጃፍጠ
 • ለጊዜ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ 6
 • ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ
 • ለፍጋ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ 7
 —< ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ
 • ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ 8
 • ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ
 • ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ 9
 • ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ
 —< ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ ጃፍጠ

- . ሳሙኤል ጳጳሳዊ ረዳዳሙ ለጠቅላይ ጠላት ሕዝቡ ለጌታ 10
 . ሕዝብ ሕዝብ ጳጳሳዊ ጳጳሳዊ
 . ጥጥረ ጳጳሳዊ ጳጳሳዊ ለሰላም ሕዝብ ሕዝብ 11
 . ጳጳሳዊ ሕዝብ ጥጥረ ሕዝብ ጳጳሳዊ ሕዝብ ጳጳሳዊ
 . ጥጥረ ሳሙኤል ጳጳሳዊ ሕዝብ ለሰላም ጥጥረ ሕዝብ 12
 — < : ረዳዳሙ ሕዝብ ሕዝብ ጳጳሳዊ

LEXICON.

** The Student will remember, that the words which have been previously discussed in the Grammar, are not contained in the Lexicon.

አ		ሠአ	a mother
ቃአ	a father	የሠአ	a female domestic
ንቃአ	a stone	የሠአ	to say, speak
ሠላላአ	Abraham	ሄንአ	to rest, cease from;
ኃአ	a hand		<i>Aphel of ሄንን</i>
ሠኃአ	a man	የግንንአ	female; also የግንን
የሠኃአ	earth, land	ሠንአ	a man
የንአ	to shine; as a subs.,	ሠመንአ	face; Heb. פנים
	light	የሉንንአ	a law; also
ገንንአ	way, path		የሉንንአ
የገንንአ	to honour;	ሠላአ	to prolong
	<i>Aphel</i> , Chald. ܢܪ;	ገንንአ	earth, land
ጊላአ	to go away, depart	የሠአ	fire
ሄአ	a brother	የሠአ	who, which
ሠመአ	how? Chald. ܗܝ	የሉአ	a wife
ንጊመአ	a tree	የሉአ	a place
ሠሠመአ	day; Syr. ܠܝܬܐ		
የፍመመአ	same as የፍመ	ዓ	
ጊሠአ	to eat, devour	የሠላዓ	a beast of burden,
የጊአ	God		cattle
ሠመየጊአ	same as preceding	ሉመዓ	a house

𐤁𐤅 to weep, lament
 𐤁𐤅𐤁 grief, lamentation
 𐤁𐤁 a son, child
 𐤁𐤁𐤁 to build
 𐤁𐤁𐤁 flesh
 𐤁𐤁𐤁 to seek, enquire after
 𐤁𐤁𐤁 a lord, master
 𐤁𐤁𐤁 } a plain, valley
 𐤁𐤁𐤁 }
 𐤁𐤁 son; *fem.* 𐤁𐤁𐤁
 𐤁𐤁𐤁 to create
 𐤁𐤁𐤁 iron
 𐤁𐤁𐤁 to bless

𐤁

𐤁𐤁 a body; *from* 𐤁𐤁𐤁
 𐤁𐤁𐤁 to lift over, pass
 over
 𐤁𐤁𐤁 to commit adultery
 𐤁𐤁𐤁 to hew, cut, circum-
 cise
 𐤁𐤁𐤁 a decree, command
 𐤁𐤁𐤁 a valley, recess
 𐤁𐤁𐤁 a stranger
 𐤁𐤁𐤁 Galgal
 𐤁𐤁𐤁 to discover
 𐤁𐤁𐤁 generation, age; *for*
 𐤁𐤁𐤁
 𐤁𐤁𐤁 to steal
 𐤁𐤁𐤁 baseness, disgrace
 𐤁𐤁𐤁 same as 𐤁𐤁𐤁

𐤁𐤁𐤁 kind, genus; *for*

𐤁𐤁𐤁. Comp.

Greek γένος

𐤁𐤁𐤁 winged

𐤁𐤁𐤁 Gerizim

𐤁

𐤁𐤁 to sacrifice

𐤁𐤁 gold

𐤁𐤁 to fear; *also* 𐤁𐤁𐤁

𐤁𐤁𐤁 dread, fear

𐤁𐤁 to remember, to
 make mention of;
as a subs., a male

𐤁𐤁 a likeness

𐤁

𐤁𐤁 a mountain

𐤁𐤁 this, that

𐤁𐤁 to be

𐤁𐤁𐤁 to add; *vide*
Syntax

𐤁

𐤁𐤁𐤁 less

𐤁𐤁𐤁 presumption

𐤁𐤁𐤁 to hold innocent

𐤁𐤁𐤁 to call, name

𐤁𐤁𐤁 to plant, sow;
as a subs., seed

𐤁𐤁𐤁 seed

ዳ

- ፡፡፡፡ neighbour
 ፡፡፡፡ to rejoice
 ፡፡፡፡ distant, last
 ፡፡፡፡ a vision, sight
 ፡፡፡፡ to see, behold
 ፡፡፡፡ to sin
 ፡፡፡፡ to live
 ፡፡፡፡ life
 ፡፡፡፡ to know
 ፡፡፡፡ knowledge, wisdom
 22፡፡ to pollute
 ፡22፡፡ heaven
 ፡፡፡፡ to desire
 ፡፡፡፡ an ass; *for* ፡፡፡፡
 ፡፡፡፡ mercy
 ፡፡፡፡ an axe, a sword
 ፡፡፡፡ a tree, shrub
 ፡፡፡፡ to be dark
 ፡፡፡፡ darkness

፡

- ፡፡፡፡ good, well
 ፡፡፡፡ a mountain
 2፡፡2፡፡ to move away, to
 pervert
 ፡፡፡2፡፡ to create, make

፡፡

- ፡፡፡፡ to flower, bring
 forth; *as a subs.*,
 a herb

፡፡፡፡ dry earth

፡፡፡፡ a hand

፡፡፡፡ to know, discern

፡፡፡፡ to give

፡፡፡፡ the Lord

፡፡፡፡ Joshua

፡፡፡፡ a day

፡፡፡፡ to-day

፡፡፡፡ to be well

፡፡፡፡ sea; Chald. ፡፡፡፡

፡፡፡፡ Jacob

፡፡፡፡ Isaac

፡፡፡፡ glory, greatness

፡፡፡፡ Jordan

፡፡፡፡ Jericho

፡፡፡፡ to occupy, inhabit

2፡፡፡፡ Israel

፡፡፡፡ to remain, occupy

፡፡

፡፡፡፡ a star

፡፡፡፡ to dispose, pre-
 pare; *also* ፡፡፡፡

2፡፡፡፡ all, any

2፡፡2፡፡ all, the whole

፡፡፡፡ to darken, to be-
 come dim

፡፡፡፡ Canaanite

፡፡፡፡ to collect

፡፡፡፡ silver

፡፡፡፡ to write

2

92 the heart

932 to be in a flame;
as a *subs.*, a flame

מ2מ2 darkness, night

נמב2 a lamp, torch

ב2ב2 a bud, germ

ב2ב2 to bud, flourish

ב2ב2 to teach

ב2פ2 a reptile

ב2פ2 to cast forth

ש

[מאה]

34ש a hundred; Heb.

94ש a luminary

ב2ש gratis, in vain

ש9ש an altar

ש4ש Moab

9ש to fear, dread

ש water [מים]

ב2ש2 the middle; Chald.

ש4ש a plane, valley

ש2ש2ש a collection

ש2ש to fill up

מ2ש fullness

22ש to speak, say

22ש a word; also 2ש2ש;

Plural, ש2ש2ש

ש4ש2ש precepts

ש2ש4ש Egypt

ש2ש Moses

ש2ש2ש tabernacle, tent

נ

ש4נ Nebo

ש4מנ a prophet; Chald.

נבנ; also ש2מנ

ש4מנ a luminary

9נ to be light; as a
subs., light; also
a river

ש4נ a fish; *prop. name*,
Nun

ב2נ to raise, lift up;
as a *subs.*, seed

9נ to keep

ש2נ to sacrifice

ש2נ to explore, try

ב2נ to fly

ש2נ an animal

9נ to breathe

ב2נ to give, bestow

פ

29פ to take, or receive

ש4פ to create, multiply

ש7פ to adore

ש4פ to bear witness

ש2מפ a sign

ש2פ an eye

פ2מפ pot-herb

פ2פ to mount, ascend

ᐱᐱᐱᐱᐱ a hill, beacon; *for*
 ᐱᐱᐱᐱᐱ
 ᐱᐱᐱ to place, support
 ᐱᐱᐱ to hate
 ᐱᐱᐱ testimony

▽

ᐱᐱᐱ same as ᐱᐱᐱ or ᐱᐱᐱ
 ᐱᐱᐱ to make; *as a*
subs., a servant
 ᐱᐱᐱᐱᐱ work
 ᐱᐱᐱ to pass over
 ᐱᐱᐱ to see, behold
 ᐱᐱᐱ time
 ᐱᐱᐱ a sin
 ᐱᐱᐱᐱ same as ᐱᐱᐱ
 ᐱᐱᐱᐱ another, strange
 ᐱᐱᐱ to return
 ᐱᐱᐱᐱᐱ a tree; *also* ᐱᐱᐱᐱᐱ
 ᐱᐱᐱ an eye
 ᐱᐱᐱᐱ burnt offering
 ᐱᐱᐱ to enter; *also* ᐱᐱᐱ
 ᐱᐱᐱᐱ *for* ᐱᐱᐱᐱᐱ
 ᐱᐱᐱ age, eternity
 ᐱᐱᐱᐱᐱ holocaust
 ᐱᐱᐱ a people
 ᐱᐱᐱ to occupy, inhabit
 ᐱᐱ a flock of sheep;
also ᐱᐱᐱ
 ᐱᐱᐱ to flourish; *adj.*,
 grassy

ᐱᐱᐱᐱᐱ an animal
 ᐱᐱᐱ land
 ᐱᐱᐱᐱ darkness
 ᐱᐱᐱ to depart; *also* ᐱᐱᐱ
 ᐱᐱᐱ to acquire, seek

ᐱ [also ᐱᐱᐱᐱᐱ]

ᐱᐱᐱᐱ a command, precept;
 ᐱᐱᐱᐱ to multiply, increase
 ᐱᐱᐱ a word
 ᐱᐱᐱᐱ a sphere, an arch
 ᐱᐱᐱᐱ the firmament
 ᐱᐱᐱᐱ prodigy, wonder
 ᐱᐱᐱ a mouth
 ᐱᐱᐱᐱ a graven image
 ᐱᐱᐱᐱ Phogor
 ᐱᐱᐱᐱ to visit, command
 ᐱᐱᐱᐱ precept
 ᐱᐱᐱᐱ fruit, fruitful
 ᐱᐱᐱᐱ Pharaoh
 ᐱᐱᐱᐱ to separate, divide;
also ᐱᐱᐱᐱ & ᐱᐱᐱᐱ
 ᐱᐱᐱᐱ Euphrates
 ᐱᐱᐱᐱᐱ judgment

ᐱᐱ

ᐱᐱᐱᐱ form, image
 ᐱᐱᐱᐱ side, coast
 ᐱᐱᐱᐱ morning; *opposed to*
 ᐱᐱᐱᐱ

P

- 29P a district, region
 99P to bury
 399P a sepulchre
 39P to approach, touch
 as a subs., a face
 39P to justify, sanctify
 399P a state, city; *also*
 39P and 399P
 3999P seed
 29P to kill
 2P a voice
 3992P thunder (*tonitrua*)
 39999P a beginning
 399P a bird, fowl
 39P to envy, be jealous
 of
 39999P firmament
 99P to approach, touch

 9
 3999 head, top; *also*
 3999
 99 great, mighty
 39999 greatness
 9999 *same as* 99
 3999 *same as* 3999
 39999 remote, distant
 3999 to love
 9999 strength, vigour
 3999 breath, smell

- 3999 void; *fem.*,
 39999,
 Chald. 39999
 3999 to creep; *as a subs.*,
 a creeping thing
 99 a neighbour
 3999 evening

399

- 3999 desolate, mis-shapen
 3999 a sabbath
 9999 to swear
 9999 to send
 399999 the firmament
 9999 to cover over, to
 plaster
 39999 to place, put
 3999999 the heavens
 99999 trumpet
 99999 plaster
 39999 Sichern
 99999 to rule
 399999 to finish, fill up; *as*
 an adj., complete
 3999999 a finishing
 39999999 peace offerings
 399999 a name
 999999 to hear
 3999999 to serve, obey
 39999999 the sun
 39999999 a year

ዓየሠ a step; *as a verb*,
to mock, prevaricate
ጻላሠ same as ጻኃሠ

ላ
ሠንጻላ an abyss

ዓንላ an ox
ላጠጋየጊላ a crocodile
ጋጠየላ brave, apt,
strong
ጻላጠየሠላ likeness



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